

A brief declaration  
OF  
JESUS CHRIST,

His peculiar Love to

B E L E E V E R S :

And how they may abide in it.

L N A

MEDITATION.

On Ioh. 15. 1. to 10.

By

T H O. M O O R E.



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CHRISTIAN READER,

**I** Have heer onely briefly given thee this  
Meditation as an addition or step for-  
ward, in the love of God to mankind to see  
his speciall love to Beleevers, and how they  
may walk in it, which thou and I attai-  
ning, our groweth to the harvest, and per-  
fection in the harvest will be certain,  
which being my desire;

I Rest

Thy well-willer in and for

Jesus Christ

THO. MOORE.

Jesus

## A MEDITATION

Of *Ioh. 15. 9. 10.* and occationly  
from 1. to 10.

*Ioh. 15. 9. As the Father hath loved me, soe have I loved you, continue ye in my love.*

*10 If ye keepe my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love.*

**THE** coherence of these words with the former shew them to be a farther encouragement exhortation, and direction to *Christs disciples* for abiding in *Christ*, and that he by his word, and Spirit may abide in them; for he had before beene instructing, admonishing and encouraging them to abide in him, and he in them.

*Vers. 1. 5. I am (saith Christ) the Vine, the True Vine,* a vine was known to them, to be one of the trees of Gods Creation, and provision for man such a one as brought forth such fruit, as did testify the goodnes of God to man, *Zack. 8. 12.* such a one as in the promise, or giving of which was implied, plenty, peace, and safetye, *Deut. 8. 7. 8. 9. Jer. 31. 4. 5. 8. I King. 4. 25.* Such as the fruit thereof did cheare both God, and man because being filled with his goodnesse, they offered of it to God, and drank thereof in their sacrifices, with thanks to God, which he accepted, and confidence in God, in which they were refreshed. *Psal. 116. 11. to 19.*

Now that *Jesus Christ is the Vine, the True Vine*, is for such as they noe hard saying to understand, according to the letter, which is the sence the words import; seeing the Scripture mencioneth two men or two Adams, the first man, who is the first Adam; and the second man, who is the last Adam. *1. Cor. 15. 45. 47.* And suitably two creationes; the first Creation, *Gen. 1. & 2.* And a new creation, *Rev. 21. 5.* The first Adam, being naturall, and earthy, and soe the old creation, that is supported for him, *1. Cor. 15. 46. Psal. 75. 3.* The second, or last man being spiritual, and heavenly, and

for the new creation compleated in, and through him. 1 *Cor.* 15. 46. *Isa.* 65. 18. 19. Soe as when in Scripture, wee reade of vine, fig-tree, dore, &c. as it speakes off, and is aplyable to the first man with the first creation for him, and things pertaineing thereto, wee may understand it suitably, whether naturally, or metaphorically, yet ever as the words in that sentence, and buyfinesse import, which is the littler sence; or as it speakes of the second man with the new creation compleated in, and through him, and things pertayning thereto, wee may understand it spiritually, whether in more general, or more peculiar sence; yet ever as the words in that sentence, and buyfinesse import, which is also the littler sence; and so according to the letter, or words written in this buyfinesse. *I am the vine*; being spoken by, and of *Jesus Christ* the spiritual man, and the things of him; it sheweth plainly, that verily.

I. Hee is the vine; the tree of life. *Rev.* 2. 7. & 22. 1. 14. The greene Olive-tree in the house of God. *Psal.* 92. 8. Their green fir-tree, from whom their fruit is found. *Hos.* 14. 8. And soe the vine as heere, *Vers.* 1. 5.

II. Hee is the vine, or fruitful tree of Gods provision, and preparation for man; for the good of man, 1. *Pet.* 1. 2. *Isa.* 42. 1. 1. *Ioh.* 4. 14. In, and through whom is testified, the goodnesse, and love of God to mankind. *Isa.* 55. 1. 4. *Ioh.* 3. 16. 17. And his peculiar love to his chosen. *Rom.* 8. 32. *Joh.* 9. 3. 6.

III. Hee is the vine, whose fruit cheareth both God, and man; hee hath in mans nature, and stead for dyed for mans sinnes, and risen for mans justification, and offered up himselfe such a perfect, and acceptable sacrifice to God for man; that in him mercy, and truth are met. *Psal.* 85. 10. And it is as if all had dyed. 2. *Cor.* 5. 14. And with him, yea, in him God is well-pleased, *Mat.* 3. 17. & 17. 5. And through him light & mercy is extended to men, filling them with good, *Joh.* 1. 4. 5. 9. *Act.* 14. 17. So as in beholding, and receiving his love hee through testified; they may give thanks to God, and be comforted in God, *Psal.* 107. 21. 22. 42. 43.

IV. Hee is the vine, in which is all fulnesse of liveing, and quickening sap, that effecteth life, and fruitfulness, it pleaseth the Father that in him should all fulnesse dwell, *Col.* 1. 19. All fulnesse of grace, and truth, *Ioh.* 1. 14. Grace is powred into his lips, *Psal.* 45. 2. Hee is immeasurably anointed, and filled with the Spirit. *Psal.* 45. *Isa.* 42. & 61. 1. In him are hid all



the treasures of wisdom, and understanding, in him dwells all the fulness of the God-head bodily, *Col. 2. 3. 9.*

V. He is the vine, in promising of whom God promiseth, and in giving of whom God giveth, and in receiving of whom believers receive, plenty of durable riches. *Pro. 3. 13. 18.* Wisdom, righteousness, &c. *1. Cor. 1. 30.* Enheritance, *Eph. 1. 11.* Kinred, *Mar. 3. 35.* Pleasures, *Psal. 16.* Utt. Also peace, even peace with God, in conscience, with brethren, and towards men; peace passing understanding, that will keep the heart, and mind in Christ, and joy in the Holy Ghost, *Rom. 5. 1. 2. 5. & 14. 17.* *Phil. 4. 4. 5.* And safety for support preservation, and eternall salvation, *Joh. 10. 28. 29.*

VI. Hee is the vine, in and through whom all spiritual, and quickening sap, and powre of the divine nature flowes, that brings forth good grapes, or fruites that are acceptable, that will either satisfie or be gathered of his Father, and him, *Psal. 52. 8.* *Hose. 14. 5. 8.* *1. Pet. 2. 5. 9.* *1. Joh. 5. 12.* *Joh. 3. 6.* *Cant. 4. 1. 14.* and *5. 1.*

Thus is *Iesus Christ* the vine indeed, and not only allegorically, and metaphorically, but minding the buyiness spiritually, hee is soe truly, and really, and other natural, and earthly, yea or metaphoricall vines, are so called in respect of that which they resemble, and shew forth of some small goodnesse of his in whom the true good is; *vers. 1* *I am (saith hee) the True Vine* And this may bee understood, in opposition too, or respect of others that are so called, or in soom sort are vines.

I. The naturall vines, the trees soe called, that bring forth such fruites as aforesaid, truth these vines, are vines indeed, as Creatures that have their being, support, fruitfulness, and operation of their fruits from God through Christ. *Ioh. 1. 4. 11.* *Psal. 75. 3.* *Col. 1. 17.* Without whose word, or forth putting of his blessing, those vines languish, and bring forth noe fruit, or bringing forth fruits, yet cannot nourish, nor are accompanied with those blessings of plenty peace, and safetie. *Dent. 28. 30. 40.* *Hab. 3. 17.* *Amos. 4. 9.* *Hag. 1. 6. & 16. 17.* Soe as these are but servants, instrumentall, and decaying vines.

But *Iesus Christ*: even opposed to these is the *True Vine*, even that which endureth for ever, hee in whom God dwells, and through whom God doth all, soe as by his word of blessing men live, and the whole old, and decaying creation is supported for its time. *Dent. 8. 3.* In him we live move, & have

our being, what ever fruite wee eat, or drink. *Act. 17. 28.* Hee is our life, and the length of our dayes. *Dent. 30. 20.* That so even that life that we live in the flesh, and that part of it also that respecteth the bodie, and naturall life, wee might live it by faith of, and dependance on him, that hath loved us, and given himselfe for us. *Gall. 2. 20.* Who is the true, during, and fruitfull vine, the true vine eminently.

II. Adam, the first Adam; as the publick man, and roote out of which all men come, metaphorrically may be called a vine, being a figure of him to come, *Rom. 5. 14.* And all his children branches, and their works, or fruites grapes, this in some sort may appeare from that *Rev. 14. 18.* And then Adam soe considered is appoluted and decayed vine; in whom all sinned, and fell under condemnation, and death. *Rom. 5. 12. 18.* And so all men that are the branches of him, as they come out of him are polluted, and defiled. *Rom. 5. 19. Eph. 2. 1.* And soe bring forth evill grapes, or fruites, the motions of sin, working in their members, and bringing forth fruite to death. *Rom. 5. 21. & 7. 5.* Soe that Adam is but a wild vine, and as wee come from him, and abide in him; wee can neither suck in life, nor bring forth any good grapes, or fruits: *1 Cor. 2. 14. Ioh. 3. 66.*

But Iesus Christ the second man, the last Adam, the Lord; the quickening spirit; hee is the true vine, in that hee as the publick man hath for men, and in mans nature, in his owne person by death, resurrection, and sacrifice taken away sin, *Ioh. 3. 5.* Wrought righteousness, and received eternal life in the man, and for men, *Rom. 3. 24. & 5. 18. 1. Ioh. 5. 11.* Soe as all that come into him, shall receive righteousness and eternall life, *1. Ioh. 5. 12.* That will enliven, and renew them, and bring forth good fruites, *Rom. 5. 19. 1. Cor. 5. 17. & 3. 8.*

III. The union, confederacy, and fellowship of the men of the world for stayning, keeping and encreasing greatness, riches, fame, &c. looking thereby, and relyeing on their pollicyes; and wayes to obtaine soe as their lives shall be more comfortable; this metaphorrically may be called a vine, and they that are brought into this union, and fellowship, branches, and their works, grapes; but this is as the vine of Sodom, their grapes gall, their wine poyson, *Dent. 32. 32. 33.* Whence such warning not to consent, or joyne with them in their confideracy, *Pro. 1. 10. to 19. Isa. 8. 11. 12.*

But Iesus Christ is the True Vine, In union, and fellowship with

with whom all that come into that union, receive that which bring forth good fruites, his loves better then wine; 1. *Ioh.* 1. 3. 4. *Cant.* 1. 2. 3. 12. 13.

IV. The state of the common wealth, and church of Israel, as it was appointed, and ordered by God, and furnished with the word, & oracles with Priests, prophets, kings; with temple, sabbaths, sacrifices, was a right noble vine, and fit to bring forth good grapes, yet really in all the outward, but as pertaining to the flesh, and typically, in figuring out the true; *Isa.* 2. 21. *Psal.* 80. 8. 14.

But *Iesus Christ is the True Vine*; in whom the truth of all typed is found: hee the word, *Ioh.* 1. 1. 14. The King, Priest Prophet, *Heb.* 3. & 7. The temple of God, *Col.* 2. 9. The rest, *Heb.* 4. The sin-offering the meat-offering, &c. *Ioh.* 1. 16. 17. & 14. 6.

V. The convocation of the feyned, & profest children of God in their laws, precepts, doctrine, and fellowships, are called metaphorrically, a vine; and their societies vineyards; and their doings grapes, but all vaine, empty and bitter, *Cant.* 1. 6. *Mat.* 13. 1. 9. *Isa.* 66. 5. A burthen to all the true borne seed, *Gall.* 4. 28.

But *Iesus Christ is the True Vine*, In union with whom, and in whose teachings, and operations: all comforts are met with, *Ioh.* 16. 27. & 14. 21. 23. & 15. 1. 10.

VI. The members of Christ in their severall societies, in union with Christ, and one another are vines, *Cant.* 2. 15. & 6. 11. & 7. 12.

But *Christ is the True Vine*; Hee in whom they have their being, & from whom their growth, and name of vine; hee of, and in himself in his owne person is, the vine, they neither in, nor of themselves are foe, but as they are in, and one with him; whence the particular persons, scarce foe called, but the societies, as they are one together in him; who is the greene tree, from whom their fruit is found *Cant.* 4. 15. *Psal.* 52. 8. *Hose.* 14. 8.

So that if we would have the preparation for life, God hath made receive the testimony of love he hath given, and receive his promises with which comes plenty, peace, and safetie, drink of the wine that cheareth both God, and man, have the spirit of life, & be fruitfull in it; *Abide in Christ*: hee is the vine in which all this is, if wee would be freed from being snared with outward mercies from perishing in the

polutiones, and witherings of Adam; or by the polutiones of the world, or documents of men: if we would not rest in shadowes, nor be puffed up by grace received; if wee would enjoy the blessing in mercies, and the life that is for ever, & soe receive saving comforts, and refreshings; *Abide in Christ*: and know, that hee, even hee, & hee only, is verily, the True Vine, again; our saviour haveing instructed them concerning himselfe doth likewise instruct them concerning themselves, in respect of their condition in him, and in respect of him, and that hee is; *Hee the Vine*; And to them he saith, *Vers. 5. Yea are the Branches*; hee spake too, and of his disciples, that had received his word, were cleansed by it, and soe in him; *Vers. 3. 4.* In which saying to his disciples, are two things very observable.

First that all men are not in Christ; al men are not branches in this True Vine: Men are children of God, and soe branches in this vine by faith in Christ, *Gall. 3. 26.* But all men have not faith, *2 Thes. 3. 2.* Some without Christ, *Eph. 2. 12.* Some writ in the earth, united in hart to earthy things. *Jer. 17. 5. 6. 13. Rev. 13. 8.* Some still verily naturall as they are of Adam, *2 Cor. 2. 14.* Some of the worldly combination, all which lie yet in wickednesse, *1. Ioh. 2. 15. & 5. 19.* Yea and many in profess church assemblies, that yet are not in Christ, *Cant. 1. 6. Rev. 3. 9.* Yea it is very probable, that in comparisson of others, they are but few that are branches in Christ, *Isa. 53. 1. Mat. 7. 14. Luk. 12. 30. 32.* True it is, Iesus Christ tooke the nature of mankind, of al men, al that come of Adam, *Act. 17. 24. Ioh. 1. 14. Rom. 8. 3.* And in that nature hath dyed, and risen, and is glorified, and filled with life, and Spirit for men, *Rom. 8. 24. Eph. 4. 8. Psal. 68. 18.* But this nature of Adam or man, Christ tooke of man, *Heb. 2. 14. Gall. 4. 4.* Not wee of him this frayle nature, but hee of us tooke this, whence hee is called; the son of man, of Adam. *Ioh. 5. 14. Luk. 9. 56. and 3. 38.* And though in himselfe he hath restored, and glorified this nature for us, yet our coming in to him to partake with him is by the Spirit, or powre of the devine nature that is in him, *2. Cor. 5. 17. 1. Cor. 1. 30.*

And so al men by nature, and first birth be Adams sons, and as the Gentils in oposition to the Iewes were of the wild Olive tree, soe al men coming from Adam, and remaining in their natural state, oposed to Christ, and those born of him be of the corrupt and poluted vine, dead in trespasses, and sins. *Eph. 2. 1. 2. 3.* Yea even the Jewes themselves, though branches

ches of the true olive: and tipicall vine; yet in respect of spiritual oneness in, and with Christ, they by first birth are not branches in him, but children of the flesh, dead in sinnes, *Rom. 8. 9.* And need a new birth to bring them into Christ, that they may be branches in him. *Ioh. 3. 3. 5.*

Soe that noe man by his first birth is a branch in this vine nor any, but such as are in some sort born againe; soe that though Christ hath for all men taken their nature, and restored it, yet all men are not in him, and so receive not that restoration.

Secondly, we have to note, that; these spoken too, *now were, but alwayes had not bene branches in this True Vine*; They were by nature dead in sins and trespasses once, *Eph. 2. 1. 2. 3. 4. 5.* Sometime of the world. *Ioh. 7. 5:* out of which they were since chosen, *Ioh. 15, 16, 19.* Soe that in this, that they were now branches in this vine; wee have fowre things considerable; I. How they came to bee branches in Christ the true vine. II. In what sence they are said to be in him. III. What degrees are considerable about beeing in Christ, as branches in the vine. IV. What is intimated by their beeing in Christ, as branches in the vine; and all this as Scripture sheweth, speakeing of such things, appeares to bee: That

I. Their becomming to be branches in this vine was not by, and according to nature, and naturall meanes; for Jesus Christ is a spiritual man, the Lord from heaven heavenly, and soe in that not like the first Adam, who was a natural man, and had his posterity in his loynes, to come forth of him by a natural generation, *1 Cor. 15, 45, 47. Gen. 5, 2, 3, 4.* But as the Lord Christ is a spiritual man, so his seed is a spirituall seed, not naturall springing forth from him, but supernaturall, and spirituall by a new birth from above: brought in to him, *Ioh. 3, 3, 5. and 6, 44, 45.* Soe as none are branches in Christ; but such as were branches of the first, and fallen Adam first, *Pro. 8, 31, 32. Ioh. 1, 4.* Whence this thanks for some, *Rom. 6, 17.* Soe as for comming to bee branches in Christ, there must be a setting forth of Christ, to the naturall branches of Adam to bee believed in. *Rom. 3. 24, 25, 26.* And therein a taking out of the old Adam, and ingrafting into Christ the new; like that, *Rom. 11, 17.* And this is effected as the new birth, (beeing the same with it) by water, and Spirit, *Ioh. 3, 5. Isa. 44, 3, 4, 5. Ezek. 36, 24, 27. 1 Ioh. 5, 6.*

I. By water; ( which spiritually understood is ) the free love of God in the gift of his son , & commended through his son , as set forth, and declared in the Gospell or word of grace ; with such presence of spirit as makes it discernable, *Deut.* 32. 1. 2. 3. 4. *Ioh.* 3. 5. 14. 15. 16. 1. *Ioh.* 5. 6. 7. 8. Which shewes how Christ was broken, and opened for us, *Isa.* 53; What God hath done, and prepared for us in him, *2. Cor.* 5. 19; And so evidenceth the love of God to call , and draw us to him, *Rom.* 5. 8. 10. *Tit.* 3. 4. 5. *Ioh.* 4. 10; And so are they begot to him by the word, *Vers.* 4. *Lam.* 1. 18.

II. By the holy spirit of Christ or power of the divine nature, entering the word into the hart , so giving light , and glorifying Christ to the hart ; and Gods love through him, *2. Cor.* 3. 3. *Psal.* 119. 130. *Ioh.* 15. 26. & 16. 14. 15. 2. *Cor.* 4. 6. So as he thereby breakes of all old Adam like confidences, and in some measure enables to believe in Christ, and so brings into him, enabling them to receive the testimonie, *Phil.* 3. 3. 7. 8. 9. *Act.* 11. 20. 21. 1. *Thes.* 1. 5. 2. *Thes.* 1. 10; So as they begin to rely on God in Christ. *Rom.* 4. 22. 25. And to love Christ & him *1. Pet.* 1. 8. 21. 22. 23; And so come in to him to attend on him for teaching, and life, *Ioh.* 6. 67. 68. 69. In which teaching of his by his spirit, they are united in hart; or spirit to him, and renewed, *Tit.* 3. 5. 6. 7. 2. *Cor.* 3. 17. 18.

And so were these borne againe , and brought into Christ, and made branches in him, *Mat.* 16. 16. *Ioh.* 14. 14. 17. & 15. 14. 16. 19.

II. The fence in which they are sayde to be branches in him is likewise spiritual , suitable to the spiritual man , and so not to be understood of a carnal union, or in beeing, but of a spiritual union and in being in Christ , the joyneing is by spirit, and union spiritual one spirit, *1. Cor.* 6. 17; And so as hee is in the believers spiritually and by spirit, and spiritual operations, viz.

I. By his gracious word, by spirit put into their hart, *Psal.* 119. 130. *Isa.* 59. 21. *Ioh.* 17. 6. 8. 2. *Cor.* 3. 3. and 5. 19.

II. By that spiritual evidence, and testimony of himselfe, and his, and his fathers love given into their hart, which hee hath enabled them to receive , and hold, *1. Ioh.* 5. 10. 2. *Tim.* 1. 12. *Rom.* 8. 15. 16.

III. By his spirit, or spiritual disposition, and mind, infused to them , and created in them; as an indweller , and living principle, with its motiones *Ezek.* 36. 26. *Rom.* 8. 9. 1. *Cor.* 2.

16. 2. *Cor.* 3. 3. 1. *Ioh.* 3. 24. *Gall.* 5. 18. 22. 23. And thus is Christ in them spiritually; and so, and in the same sence are they in him, that is spiritually. And so.

I. By faith, or the spirit of faith, in receite of the testimony comming in to him, closeing with him, and relyeing on him by believing in him, 2. *Cor.* 4. 10. 13. *Gall.* 3. 26 29. *Ioh.* 1. 12. 13. And so in him by faith.

II. By love springing from his love shewed abroad in their hart by the holy spirit, by which they love him, and God in him; and him at the right hand of God, and him in his spiritual presence in his people, *Rom.* 5. 5. 1. *Ioh.* 4. 19. 20. 21. and 5. 1. 1. *Pet.* 1. 8. 22. And so they cleave to him, and are in him by love, desires, delight, and well-pleasednesse in him, *Col.* 3. 1. 2. 11. 1. *Cor.* 16. 22. *Ioh.* 14. 21. 23. and 16. 27. *Psal.* 73. 25.

III. By a sweet, and hartly submission to be under his teachings, and in fellowship with him, and his people, *Psal.* 73. 24. *Ioh.* 6. 68. 69. *Gall.* 2. 20.

And thus were they in Christ by faith, and love, and delight in him, and submission to his teachings, in spiritual fellowship with him, and his people in his ordinances, *Pro.* 8. 34. 35. *Psal.* 27. 1. 4. 5. And thus were they branches in this spiritual, and True Vine.

IV. The degrees considerable about being in Christ: as branches in the vine are threefold, I. Preparing, and drawing to him, II. Establishing, and firmeing in him, III. Farther rootednesse in knowne, and growne establishment and fruitfulness.

I. In Some sence, or degree, or preparation, and drawing to a nighnesse with Christ into the outward court of his temple, and under his shadow, and teachings, into fellowship with his people, in his ordinances; to beare his name, and soe into the way in which waiteing they shall be fastened in him, as that *Psal.* 78. 5. 8. and *Hose.* 1. 1. 3. 4. And this is when in the heavenly call, or in the declaration of the Gospell, soe much light; and powre of the spirit goeth forth, that they are brought to discern, and believe the truth of the report, *Gall.* 3. 1. So far as to admire the excellencies of Christ, and his doctrine, *Gall.* 4. 14. To desire after him, *Ioh.* 6. 34. To yeeld to be his disciples, to attend among his people in his ordinances and to make profession of his name; soe far those of whom Paule was yet afraid, *Gall.* 4. 11. Yea so far those, 1. *Ioh.* 2. 19. Yea soe far Iudas, and Simon Magus, *Act.* 8. 13.

But

But yet these are not so prevailed with by the grace extended, as to yeild up soe far to its operationes, as to deny themselves, and let al their owne interests goe for Christ; and soe to be drawne out from; the love and fellowship of the world; in the estimate of, reliance one, and desire of retaining the repute, and advantages of humane wisdom righteousnesse, honour, riches, &c. & to have all their delights & satisfying in Christ, who is not yet formed in them, nor they yet come to keep sabbath in him; *Gall. 4. 9. 19. Heb. 4. 1. 4*; These also are of those that are called, but not yet chosen, and soe though with such chosen ones, as, *1. Pet. 2. 9*; Yet not of them, *1. Ioh. 2. 19*. Though while they abide, they are reckoned brethren, and together with the rest branches in the vine, and in abiding, there is hope fulnesse, that they in due season, shall be ingrated, and firmed; *Gall. 4. 7, 11, 12, 13, and 5. 4. 10*. Yet of these their be two sorts one sort, that are humbled, and gained through the grace believed, to take heed to the word, as to a light shineing in a dark place, *2. Pet. 1. 19*. And in waiteing to yeild themselves to obey the doctrine, and grace of Christ and of these little feare, but great hope, *Heb. 3, 7, 14. 2. Ioh. 9*. The other sort such as doe secretly allow themselves to satisfie some pardominat lust, of covetousnes, pride, &c. and as Iudas and Simon Magus, and of such, though while abideing, some hope they may be prevailed with yet its but smal and doubtfull, and the feare great, *1. Ioh. 2. 19*. Whence that destination, *Iud. 22, 23*, And that exhortation to one of these latter, *Act. 8, 22, 23*.

11. There is a farther degree, when through the grace believed in the heavenly call, they are pervailed with, to suffer the losse of all for Christ and by the powre of the grace believed, enabled to take satisfying in Christ and hartily to rest on god in Christ for eternall life, and all that appertaines thereto, and soe given up to be the Lords, *Act. 26, 18. Rom. 4, 23, 25*. And heerein receveing in believeing remission of sins, and the spirit of adoption, to inhabit, comfort, and lead them, *Rom. 5, 1, 5. and 8, 2, 14, 15*. They are soe knit to Christ, and to his chosen ones, that their delight is in him, and fellowship with him; and them; so as they cannot depart from him, *Ioh. 6, 68, 69. Ioh. 1, 2, 3, 4, and 2, 19, 20. Psal. 16, 1, 2, &c.* And thus are they by grace chosen out of the world; the state, love, and fellowship of the world, into Christ and love, and fellowship with him, and his, *Ioh. 15, 16, 19, 1, Pet. 2, 9*. And soe though weak-



weaknesse be found in them, and they may yet be wanting in the fulnesse of joye, in respect of cleare knowledge and usefulness of their establishment, yet are they not of the world but in a stable condition, and such as shall never be forsaken, *Heb. 8, Ier. 31*; And thus were these spoken too branches in the vine, in Christ the True Vine.

III. Yet is there a farther degree of rootednesse, and growth in onenesse in this vine, such as was prayed for these that were already one in him, *Ioh. 17, 20, 21*; Which is in a more abundant, and bright discoverie of the excellencies of Christ in the hope of his call and glorious riches of his inheritance in the saints, and the powre of the resurrection, giving more full testimony, and knowledge of establishment and soe full assurance, more conforming to Christ, *Eph. 1. 14. 17. 20. Rom. 8. 16. 17. 32. 33.* &c. Which these also had after Christ his ascension, and giving of the Holy Ghost, *1. Cor. 3. 18. and 4. 6.*

To those of the first degree is hopefulness in abiding; and the greatnesse of the danger mentioned in unfruitfulness, and departure to those of the second degree safety, though not alwayes the knowledge, comfort, and usefulness of it, and to losse of much may they come by unfruitfulness, and want of constancy in abiding, in drincking in, and yeilding to the operationes off his grace.

To those off the third degree is assurance, and knowledge, and usefulness of their safety, with more growth in rootednesse, and fruitfulness; Now this saying in this place, *They are the branches*: is soe ordered, that though it bee immediately, and directly spoken to those (at that time) of the second degree, yet it hath its usefulness to both the other, as is hinted in this already sayd of them.

IV. That which is intimated, and set forth in their being affirmed to bee in him, and hee in them; *Hee the vine, they the Branches*; and soe branches in him, is more then I can reach in my understanding, much lesse can I expresse it, but according to what I am helped to understand, I will briefly mention as according to Scripture I may.

I. Their union, that they are one in and with Christ, and as this in other simillies is shewne; as that of a marriage, in which is, a donation by God of Christ to the hart, and of the hart to Christ an acceptation, consent, and covenant between Christ and the hart, and a fellowship for fruites, in which they

they become one Spirit, *Rom. 7. 4. 5. 1. Cor. 6. 17.* And that of a building, a temple, or house, hee the foundation; the believers together builded on him, his temple or house, for an habitation of God, through the Spirit, *1. Pet. 2. 4. 5. 2. Cor. 6. 16.* In which is one-nesse. *Eph. 2. 19. 22.* And, that of a body hee the head, and the believers the members, united to him; all filled with, and knit together, and led by one Spirit of life in him the head immeasurably, in them according to the measure of his dispensation, flowing from him into, and through each member, by which they grow up in him, and are compact together, and soe among them one Spirit, and one body, *Eph. 4. 15. 16. 4. and 5. 30.* And soe of a green olive-tree, &c. And thus heere of the true vine, and the branches; which is but one tree, and so they were and all unfeyned believers are one in, and with Christ by a devine faith, begot by a devine testimony in their hart, fastening in Christ, and by the operation of his devine love in their hart, springing up spiritual, and devine love, closeing with, and cleaving to him, and by the operation of his inspired word of life, which they having received, are by it subdued to his teachings, leading into fellowship with him, and such union, and one-nesse have they as is before shewne, in which they are one Spirit with the Lord: one body of the Lord, one Temple or house for the Lord to dwell in, one tree or vine-tree, hee the roote, and mayne Body they the bowes, and branches, and soe not only in him, but still entering into farther union, and growth, for farther fruitfulnessse, *Heb. 4. 3.* Not only in confidence in him, love to him, and receite of teaching from him: but both in all this, and through this into farther one-nesse with him, and soe with God the Father in, and through him: into

I. One-nesse with God in his great desighne, of glorifying Iesus Christ; and shewing forth all his goodnesse in, and through him; the great desighne, purpose, and businesse of almighty God, is, hath beene, and wil be, to glorify himselfe, in glorifying his Son, that himselfe may be glorified in, and through his Son; *Ioh. 12. 28. Pro. 8. 22. 31. Ioh. 5. 20. 23.* The maine desighne of Christ is the same, in all the glory he receiveth from the Father, *Ioh. 17. 1. 6. and 7. 18.* And the believers abiding in him, grow into union with him in this desighne, to glorefy Christ that God may be glorified in, and by him, *Phil. 1. 20.*

I I. One-nesse with God in spiritual habitation; in delightfull love, and well-pleasednesse, his delightfull love, and well-pleasednesse being in his son, and through him in all those made one with, and sons in his son, *Mat. 3. 17. and 17. 5. Pro. 8. 31. Psal. 132. 13. 17. and 148. 14. and 149. 4.* And so their delight, and well-pleasednesse in Christ, and through him in all that by grace are made one in him, *Phil. 3. 3. 8. 9. 10. and 4. 4. Psal. 73. 25. and 16. 2.*

I I I. One-nesse with God in his will and love of compassion towards them that are yet ignorant, and through ignorance-unbelieving, willing their preservation, & repentance, waiteing with patience for them, and using meanes towards them, that they might repent, and come to life, *1. Tim. 2. 4. Psal. 145. 8. 9. 2. Pet. 3. 9. Mat. 9. 44. 45. Tit. 3. 2. Act. 26. 18.*

I I I I. One-nesse with Christ in yeilding the flesh, or old man to be crucified; to have the new revived, and soe to live in the Spirit to God, *Rom. 6. 3. 6. Eph. 4. 21. 24. 1. Pet. 3. 18. and 4. 1. 2.*

And soe one-nesse with Christ in all his interests, and privillidges next mentioned.

I I. These sayings *you in mee; I in you; I the Vine; ye the Branches* (as also the other simillies of one-nesse betweene husband, and wife in marriage foundation, and building in a temple, or house-head, and members in a body) doe set forth their interest and right to participation, and spirituall participation in a first fruites now, and fulnesse in the harvest of all the interests, privillidges, and riches of Iesus Christ, *Ioh. 1. 12. 1. Cor. 3. 22. 23.*

Soe that verily, His Father is their Father, *Ioh. 20. 17. Psal. 89. 26. Rom. 8. 15.* His Spirit is their Spirit, to dwell in, and comfort, and lead them, *Gall. 4. 6. 7.* His Brethren their Brethren, *Ioh. 20. 17. Mat. 23. 8.* His Promises their Promises, That God hath made stable in him for them, *2. Cor. 1. 20. 21. 2. Pet. 1. 4.* And not only, his death is their death, and his resurrection their resurrection; but his wisdom, righteousness, holinesse, redemption, and life, is their wisdom, righteousness, holinesse, redemption and life, *1. Cor. 1. 30. Ioh. 14. 19. Rom. 8. 2.* Yea his people is their people, his inheritance, their inheritance, *Gall. 3. 29. Rom. 8. 17.* And soe his kingdome, and glorie, their kingdome, and glory, *Luk. 12. 32. and 22. 29. Coll. 3. 4.* Yea in a word, his servants for attendance and service, be their servants for attendance, and service. *Heb.*

1.6.7.14. Yea not only such, but his servants for use, and advantage, besides their wil are so, their servants also, 1. Cor. 3. 22. Soe are they interestted in all the privillidges of this True Vine, in the glorious husbandman the living sap, the vineyard, and the fruites.

III. This saying *you in mee*; *I in you*, *I the Vine*, *yea the Branches* doth set forth a great deale of honour, that God doth put upon them, according to that. *Ioh. 12. 26.* and *5. 23.* with *1. Sam. 2. 30.* In that as he doth all things by Christ, and sheweth forth his righteousnesse through Christ who is the righteousnesse of God, in whom God dwells, and through whom the devine nature shewes forth its vertues, and operations. *Ioh. 1. Heb. 1. Ioh. 5. 1. Tim. 3. 16.* Soe now, as Christ is the fruitfull vine, even soe the grapes, his vertues shall be brought forth through them, *1. Pet. 2. 9.* He not only cloathes them with his son for their righteousnesse, *Phil. 3. 8. 9.* But also maketh them the righteousnesse of God in him, *2. Cor. 5. 21.* Soe as even his devine power in Christ for convencement, alureing to Christ, comforting, edifying by Spirit, shall be effected in their ministration by word, and conversation, *Ioh. 16. 7. 15. 1. Cor. 3. 5. 2. Cor. 13. 1. 2. 3. 1. Thes. 1. 8.* Yea his love, and mercies shall appeare through their love and mercy, *2. Cor. 5. 14. 19. 10.* Yea his righteousnesse shall appeare through them, and they shall be his witnesses, *Psal. 92. 15. Isa. 43. 10. 12.* Soe now in a measure, and after in fulnesse wil he be seen, and admired in them, &c. A great honour. *2. Thes. 1. 10. Psal. 148. 4. 9.*

IV. This their being Branches in Christ doth father import, that all their life, comfort, and fruitfulness, dependeth not on the first Adam, themselves or any wisdom, strength, industrie, or creature at all, but him, and on him onelie, soe that being, and abiding in him, they receive life from him, who is full of powre love, and faithfulness and none can overturn him, in whom all fulnesse dwells, and flowes. *Ioh. 1. 14. 16. Coll. 1. 19. Ioh. 11. 25. 26. and 14. 19.*

And as he instructed them about himselfe, and themselves so he instructed them likewise about his father, the great Almighty God, the father of our Lord Iesus Christ, and in him the father of all that by faith are one him, *Verf. 1. (As he saith.)*

*And my father is the Husband-man; which holds forth.*

I. That he hath made, and prepared this vine, as his owne peculiar, the wine wherof himselfe wil drink, and with the same refresh his choise freinds, *Cant. 5. 1. Psal. 36. 8. 9.* He found the

the ranfome *Iob. 33. 24.* Hee gave his fon. *Iob. 3. 16. 1. Iob. 4. 14.* Hee made him flefh. *Iob. 1. 14.* Hee made him to be fin, and curfe for us, 2. *Cor. 5. 21. Gall 3. 13.* Hee raifed him from the dead; and made him wifdome, and righteousneffe for us, *Rom. 4. 25. 1. Cor. 1. 30.* Hee hath accepted his facrifice, and taken well-pleafedneffe in him *Heb. 10. 1. 10. Mat. 3. 17.* and *17. 5.* Hee hath filled him with fpirit, and eternal life for men, & fo hath made him a quickning fpirit, *Pfal. 68. 18. Ifa. 61. 1. 1. Iob. 5. 10. 1. Cor. 15. 45.* And fo hath fet him forth for a propitiation, *Rom. 3. 25.* A witneffe, leader and commander, *Ifa. 55. 4.* The medium of difpenfing fpirit, *Ifa. 42. 1. 2.* And comming into him, and of fruitfulneffe, *Iob. 10. 9.* Soe is hee the vine; the True Vine, which God hath made, and prepared.

I I. That from the beginning he by fpirit, in fuch meanes, as he ufed hath beene drawing in fome to his fon, and thefe are his chofen, his vineyard, in whom his word is put, and foe hee in them, that from them he may be declared to others, *Pro. 9. 1. Ifa. 5. and 28. 16.*

I I I. Hee will ufeth meanes through Chrift, to make him knowne, and foe to open him, and call, and draw into him, and ingraft in him, this being peculiarly in fome fence the fathers worke, *Iain. 1. 13. Mat. 16. 16. Iob. 17. 6. 7. 8. and 6. 44. 45. and 3. 14. 15. Rom. 5. 8. 10. 2. Tim. 1. 9.* And this he doth by his gospel, *Rom. 1. 16.* And that both in his fervants miniftration therof, *Iob. 17. 20. 23. Rom. 10. 14. 15. 17. 1. Cor. 3. 5.* And alfo by his fpirit operating therein, and therewith, *Act. 11. 21. 2. Cor. 13. 3.* Whence that *Act. 26. 18.*

I V. That when God hath made knowne his fon by the Gospel; and vouchsafed the miniftration of it by his fervants, with fome motiones of his fpirit calling to Chrift, and foe into his vineyard, he (According to his nighdrawing in the meanes, and drawing them nigh to Chrift and his) looked that they fhould bring forth fruites, *Ifa. 5. 4. Luk. 13. 6.* Even fruites of repontance, *Mat. 3.* Faith, love, joy, peace &c. *Gall 5. 22. 23.* And glorifying him, that others therby might come to praife him, *Mat. 5. 16.*

V. When he hath ufed fuch meanes, and ftriven with them and waited for them his time, and fome bring forth noe fruit, that is fuitable to the meanes, and for him, Hee taketh them away, either by taking gospel, and church ftate from them, *Mat. 21. 42. 43. and 23. 37. 38. 2. Chron. 36. 16. 17. Ifa. 5. 5. 6.* Or by taking away his fpiritual opperationes from  
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them , and so reprobating them , *Ier. 6. 16. 31. Ezek. 2. 13. Mat. 3. 1. Iob. 2. 19. Heb. 2. 1. 4. and 10. 29. 30.*

V I. Those which by the meanes , and spirit therein do bring forth fruit hee , purgeth that they may bring forth more fruit.

I. He purgeth, and cleanseth, by the grace, the promise the spirit given all operating, to reprove sin, *Iob. 16. 8. 9. 10.* To deny ungodlinesse, &c. *Tit. 2. 11. 12.* To cleanse from all thinnesse of flesh, and spirit, *2. Cor. 7. 1.* And soe is withering, and crucifying the flesh , with the affectiones , and lusts thereof *Isa. 40. 6. 7. Gall. 5. 24.*

II. Hee purgeth by afflictionnes , and correctiones (as often as need is) to take downe pride , breake them of their ex-  
terprses, & turne them from their strayings , and hasten them to himself, that they may being judged in the world , not be condemned with the world , but partake of his righteousness. *1. Pet. 1. 6. Iob. 33. 16. 24. Heb. 12. 6. 11. 1. Cor. 11. 32. Isa. 27. 8. 9.*

III. He purgeth them , in nurturing with the crosse of Christ enabling them, to suffer shame, losse, hard-ship, &c, for the name of Christ by whom the world is made as a crucified thing to them, and they become as crucified to it which free from many snares, *Galk. 6. 14. 2. Tim. 3. 11. 12.*

And al this purging is, y they may partake of the vertue of resurrection of Christ, & bring forth more fruit, *Rom. 6. 4. 5. 6.*

V II. Hee accepteth , and treasureth up those fruites that are brought forth by the operationes of his spirit, in , and through those that abide in Christ and make them usefull. *1. Pet. 2. 3. 4. 5. 9. Cant. 5. 1.*

V III. Hee owneth, knoweth, keepeth, and approveth this vine, and vineyard, and branches with the fruites thereof. *Mat. 3. 17. Psal. 16. 2. Tim. 2. 19. Cant. 6. 2. 3. and 7. 12.* He hath not only a right over them , to dispose of them, for so all are his, *Psal. 119. 91.* The earth is the lords , and the fulnesse thereof the world, and they that dwel therein, *Psal. 24. 1.* Yea the whole field is his, *Mat. 13. 24.* But these are his garden, *Isa. 58. 3.* His vineyard, *Psal. 80. 15.* His pleasant portion. *Ier. 12. 10.* His peculiar , above al the field: his treasure. *Deut. 7. 6. Psal. 135. 4.* His enheritance, *Deut. 9. 26. 29.* And his jewels. *Matt. 3. 17.* Soe that they are owned as his choise portion, with speciall love, care, and portection.

And thus hath he instructed his disciples , and us in them about, his father, himselfe, and themselves, which as it might be

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a motive to deter all from harming them, and to allure men to come, and suffer themselves by the doctrine of Christ to be drawne forth of the field into this vineyard, and so into Christ and a strong motive, to those that are in Christ, & have of his word; and spirit in them, to abide, and walke in him, in the faith, and love of him and submission to his teachings; and to have his word, & spirit, w<sup>al</sup> its operationes abiding in them; seeing they are in such a vine; and have such a Husband man.

Againe: As our Saviour had beene instructing his disciples, so hee had been admonishing them in warning them of the danger of unfruitfulnesse, and not abiding in him, namely:

I. That while they abide in the beleife of him, and his word enlightened to their hart: and in fellowship with his, and his word abideth in their hart, there is a possibillity of bringing forth fruite to God, *Psal. 78. 5. 6. 7. 8. Act. 28. 27. Heb. 4. 12.* And in suffering its operationes, and yeelding up thereof a assurance of bringing forth fruit, *Rom. 12. 1. 2. Col. 3. 16. Isa. 48. 18.* As heere, *Vers. 2. 4. 5. 6.*

II. That not abiding in him, and his word, but suffering it either to be stollen away, or not to have its operation, and rooting in the hart it is impossible to bring forth fruit, that will abide, or be accepted, *Mat. 13. 19. 20. 21.* As heere, *Vers. 5. 6.*

III. That those to whom hee is made knowne, and his word come, and they brought to the vineyard, and bring forth noe fruite, God taketh away in withdrawing his light, and spirit from them, and soe closeth their eyes, and giveth them up to hardnesse, *Ioh. 12. 38. 39. 40. 2. Thess. 2. 10.* And casteth them forth, even from the hart, and spiritual fellowship of his living people, *Ier. 14. 11. 1. Ioh. 5. 11. and 2. 19.* and manifesteth them, *2. Tim. 3. 9. Psal. 12. 5.*

IV. That when they are taken away, and cast forth, they wither, and as soone withered; their moisture, light, zeale, and courage, and bewty is gone, *Psal. 125, 5. 8. Ezek. 19. 10. 13. Ind. 12.* As heere *Vers. 6.*

V. That when they are withered, men gather them, while they retained his word, and till the light sweetnesse, and favour of it was dried up they could not be so easily drawne by Satan, or lusts, or men, to other doctrine, or to idolatrie, or oppression, persecution, or the like but being withered, they are driven with every wind, and men gather them to any superstition, oppression, &c. they turne into Egypt, or the world againe, and their sin growes ripe, and they become of the seed

of the Serpent , the worst of men , *Iam. 1. 14. 15. Iud. 4. 5. 12. Mat. 5. 13.* As heere , *Vers. 6.*

V I. Men thus throw them into the fire , and they fall under the wrath of God , and his angels shall bind them in bundles , and they shall be throwne into everlasting fire , *Fra. 7. 27. Mat. 13. 30. 41. 42.* As heere , *Vers. 6.*

A faire , and whole some warning , with might terrify any that receive gospell from remaining as high-way , or stonie , or thorny ground , or harbouring such a secret evill disposition , as Iudas , and Simon Magus did or from dispising the word , and quenching the spirit , and it is a wholesome admonition to al believers to shun all degrees of withdrawing , and backsliding from faith , love , or any operations of the grace and spirit of Christ , and now farther our saviour with this admonition joynes , and gives to his disciples for quickening up their spirits , a sweet , and forceible exhortation , and encouragement , to abide in him , and that hee ; and his word may abide in them , and this from manifold sure grounds ; and strong motives , that will meete in one , *Viz.*

I. The experience they had already found of the goodness of him , in , and by the word he had spoken to them *Vers. 3.* He had spoken , and given to them , the word gospell , or glad tidings of peace , remission of sinns , and everlasting life , which the father hath prepared in him , which word , or gospell the father gave him to spake , *Mar. 1. 14. 15. Ioh. 12. 48. 50. and 17. 6. 7.* In which word , or gospell is declared ; The peace , or atonement , Christ by death , resurrection , and sacrifice hath wrought , and the fulnesse of grace , and truth in him ; and the greatnesse of Gods love in giving him , and his readinesse to accept all that believe on him , *Luk. 24. 46. 47. Ioh. 1. 4. 9. 12. 14. 16. and 3. 16. 17.* And the father sending forth spirit in this declaration , did so enlighten their harts , and prevaile with them that he therein brought them to beleieve *Mat. 16. 16.* In which repentance was wrought in them , and they received remission of sins , and life , and so were turned from darknesse to light , begotten to Christ made cleane , and righteous in him , and so sanctified to God , and had interest in the things of Christ , *Ab. 11. 18. and 10. 43. Rom. 5. 1. 5. 8. 10. 11. Tit. 3. 4. 5. 6. Ioh. 3. 5.* In which they expetimented his word to be the words of eternall life *Ioh. 6. 68. 69.*

So that as in him , through that he hath done in himselfe , life was prepared for men , even so through him by his word



and spirit bringing the word to their hart, they had received of the life in him, and so experimented the goodnesse of him in his word, and to them and such as they this must needs be a strong, and forceible motive, to abide in the faith, and love of him, and to have his word abiding, and operating in them, *Psal.* 119. 93. *1. Pet.* 1. 21. 22. 23. and 2. 2. 3. Whence that, *2. Pet.* 1. 9.

I I. The powre effecacy, and fruitfulnessse of the same grace, that will operate and shew forth it selfe in fruitfulnessse in those that abide in him, and have his word abiding in them, *Verf.* 5. So that such as abide in mindfulnessse of his word, and so in their beliefe, estimate, love of, and submission to him, and his teachings, and so suffer his word to abide in them in its operationes, it will be profitable, and fruitfull in them, and make them fruitfull also, *Heb.* 4. 12. *Isa.* 55. 3. 10. 12. I. It will free them, not only from that casting of, withering, and burning foremencioned, *Ioh.* 11. 25. 26. But also from those outgoings, falls, snares hart condemnations, and sore correctiones that others, by inconstancie, and forgetfulnessse of him fall into, *Rom.* 8. 1. 2. *Isa.* 4. 2. *Psal.* 119. 9. 92. *1. Cor.* 15. 1. 4.

I I. It will bring forth plenty of fruites in them, of love, joy, peace, patience, meeknesse, heavenly desires, and motiones that will spring forth to spirituall, prayers, confession, conversation, &c. *Col.* 3. 16. *Ioh.* 7. 38. 39.

I I I. It will leade too, and bring forth blessed fruites in their word, and conversation for convincing unbelievers, aluring the convinced to Christ and edifying believers, *Isa.* 61. 3. 7. *2. Pet.* 1. 7. 8. *2. Cor.* 13. 18. And this also is a strong and forceible motive to abide in Christ, and that his word may abide in us.

I I I. The abundant love of the Father to Christ his Son, soe that al that are brought to, and abides in this his Son, and have him in his Word and Spirit abiding in them, he loveth them as he loveth his Son, w the same delightful love. *Ioh.* 12. 26. & 14. 23. & 17. 23. And giveth them eternall life, *Ioh.* 3. 35. 36. And whatsoever they aske of him; they abiding in Christ, and his words in them; it shall be done to them, *verf.* 7. *Ch.* 16. 23. 24. 27. Which also is a strong motive to abide in him, and that his words may abide in us. *Psal.* 66. 18. 19. 20.

I V. The assured comfortable issue of all, namely: That in his word abiding in them, and they abiding in him, and so bringing forth fruites, their mayn desighne, and buyfinesse,

even that in which they are one with God and Christ, shall be accomplished, to the satisfying, and joying of their hearts, that is, God shall be glorified, and so they shall be disciples, and followers of Christ, like him ended, *vers 8. Phil. 1. 20.* Which is a sweet prevailing motive; And how much more all these in one, the fore-experiments, and present operation of his grace, the Fathers love, and answer of prayers, and glorifying himself in their fruitfulness, is it a strong motive, to exort, and encourage to abide in Christ, and to have his word abiding in us.

And our saviour having thus already instructed admonished, and encouraged his disciples, proceedeth in the, 9. and 10. *Verses.* To a father encouragement direction and instruction of them to this *Abiding that their joy might be full.* From which practise of our saviour might be observed.

1. *That the work of the ministration of the Gospel is a continual worke to be followed*, not only for bringing in men still to Christ, but even also for building up, and encouraging those that are in Christ while they are in these clay tabernacles, so was the ministration of the Gospel by Iesus Christ from the beginning of it, from the baptisme of Iohn, till the day that he left the world, *Act. 1. 21. 22. Ioh. 16. 28. and 17. 4. 12. 13.* And so was the ministration of his servant till the time of their departure, *2. Tim. 4. 6. 7. 8. 2. Pet. 1. 13. 14.* And such is the ministration of his servants still to be a continued worke, and that not only that they may continue being the salt of the earth, and the light of the world, and by their light shining to win in men to glorify God, *Mat. 5. 13. 16.* But also for such as God hath blessed their ministration unto, and made them instruments by which his spirit hath brought them to Christ enabled them to believe on him, and writ his mind in their hart, they are not then to cease their ministration towards them, but then to follow one, and more abundantly to care for watch over, pray for, instruct, admonish, and encourage them for their father building up, and preservation in the faith, and provocation to love, and good works, *2. Cor. 3. 2. to 17. and 11. 2. 3. Iud. 1. 5. Act. 20. 28.*

11. *That those, who are through grace brought into believe, and so made cleane by the word of Christ applied to them, and so in Christ and hee in them it is meete, needful, profitable, and safe for them, to be still attending the ministration of Christ in the Gospel, and to be further instructed, ad-*  
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monished, exhorted, and encouraged, and that againe, and againe, while they are in these clay tabernacles, 1. *Cor.* 13. 10. 12. Yea though they bee sinceere, and fruitfull, *Phil.* 1. 7. and 2. 1. 13. and 3. 1. 2. 10. And know, and are established in the present truth, 2. *Pet.* 1. 12. 13. Yea though their faith, love, and hope be stedfast, and operative, and their election of God so testified as may be knowne. 1. *Thess.* 1. 3. 5. and 3. 2. Yet stil the ministration of the Gospell is meete, needful, and safe even for them, because of oppositiones in flesh, and weaknesse, (and wants that yet may yet be found in the usefulness) of their faith, and love, and orderly walking, 1. *Thess.* 3. 2. 3. 10.

And good ends, and reasons for both these points are given in the scripture it self, as to instance briefly a few.

I. To stir up, and keepe mindfull, and waking the harts of the believers, 2. *Pet.* 1. 13. and 3. 1. That so they may not suffer that lose in opportunitie which forgetfulness, & sleepinesse endangers too, *1. Cant.* 5. 2. 3. 6.

II. To prevent, and save from seducements by false doctrine, which estrange from God, and Christ, 1. *Cor.* 15. to the end. 2. *Cor.* 11. 1. 2. 3. 11. 1. *1. Joh.* 2. 19.

III. To prevent, and save from the intisements, and deceitfulness of sinfull, and worldly lusts that withdraw from God, *Heb.* 3. 1. 12. 13. 1. *1. Joh.* 2. 16.

IV. To edify in faith, love, & hope, 1. *Thess.* 5. 11. *1. Ind.* 20. 21. 22.

V. To provoke to fruitfulness in love, and good works, *Tit.* 3. 8. *Heb.* 10. 24.

VI. To help forward to fulnesse of joye, and comfort that may abide and hold in times of tribulation, 1. *1. Joh.* 1. 4. 1. *Thess.* 3. 2. 3.

So that in the truth of these two observationes, in Christ practise, and teaching it appeares, that it comes not from the spirit of Christ for any dispensation of the Gospell, to think, that when any are by their ministration brought to Christ that they may then leave their care over them, and cease their ministration towards them, all the scriptures of the Apostles shew the contrarie. Nor is it from the spirit of Christ for any that in believing know themselves in Christ, and hee in them to conceite, they now need no more to attend the ministration of the Gospell, the whole scripture sheweth the contrarie, and this might also be an exhortation to us, both to the use of, and attendance to the continual ministration of the Gospell, 2. *Tim.* 4. 2. *Heb.* 13. 7. 8, &c. Now in the 9. and 10.

*Verfes:* For the better , and more full understanding of that which is therein held forth to us , it is meete first to consider some circumstances about the words , and then that which is set forth in the words themselves.

First : For the Circumstances, these three are considerable.

I. Who it is, that affirmeth soe great Love. II. To ; and off whom so great love is affirmed. III. To what end the saying is recorded.

I. For the first , whose affirmation this is of so great , and peculiar love ; It is evident from the chapters before , and *vers* 1. of this chapter, that it is the affirmation of Iesus Christ, who is the Son of God. *Rom.* 1. 4. *Joh.* 11. 27. And the Saviour of the world. *Ioh.* 4. 42. 1. *Ioh.* 4. 14. And head, and husband of his Church. *Eph.* 5. 25. 32. Who is the truth it selfe, *Ioh.* 14. 6. All whose words are truth, and nothing false, or wreathed in them, *Psa.* 8. 7, 8. Hee of whom the Father hath born testimony. *Mat.* 3. 17. *Ioh.* 5. 37. He of, and to whom the Holy Spirit of truth, hath borne, and doth beare testimony, *Ioh.* 15. 26. 1. *Ioh.* 5. 6. Hee whose lips are full of grace, *Psal.* 45. 2. And in whose mouth was never any guile found, 1. *Pet.* 2. 22. So that of the truth , and verity of this affirmation , how great soever it were great sin to doubt at all, and needfull it is, that wee be firme in beliefe of this greatnesse , power love, and truth of our Saviour his onenesse with God , and his onenesse with us , his love to mankind, and his peculiar love to the church, that so wee may firmly believe the truth of this affirmation of so great love, &c. *Ioh.* 3. 31. 32. 33. and 11. 25.

II. For the second , who they are to , and of whom so great , and peculiar love is affirmed , and invitation , and direction for abiding therein given it is evident to be the disciples of Christ : *Ioh.* 13. And though they were the eleven Apostles, Judas Iscariot being gone out, and their could be no more at that time , because it would have beene above a competent number for eating the passeover together, yet this affirmation was to them , as they were his disciples , and did beleieve on him , and love him, and so concerned all that did beleieve on him, and love him, as well as it did themselves that were present to heare , and this appeares by the tearmes, and titles, by which they were called, as, His owne which were in the world, *Ch.* 13. 1. Which also were al given, and brought to him by the heavenly call, *Ioh.* 6. 39. 44. 45. and 17. 2. 8. And disciples , *Ch.* 13. 5. 22. 35. As all were that did beleieve on him,

him, and love him, *Mat. 5. 1. 13. 14. 15. 16.* And little children, chap. 13. 33. applicable to all that believe on him, and love him, *Ioh. 14. 1. 1. Ioh. 2. 12. 13.* And it appeares likewise by the new commandment given them, chap. 13. 34. Which is given to all that unfeignedly believe on him, 1. *Ioh. 3. 23. 24. and 4. 21.* And it also appeares by the promise of the spirit to them, *Ioh. 14. 16. 17.* Which promise belongs also to all that believe on him, *Ioh. 7. 38. 39. Act. 2. 38. 39.* And it appeares also by the metaphor, and expressions used in this 15. chap. In which al that it said of being Branches in him, *Vers. 2. 4. 5.* Of being cleane through the redemption, and propitiation in him, by his preaching the Gospell spiritually applied to them, *Vers. 3. Of abiding in him, Vers. 4.* Of impossibility of bringing forth any spirituall, and acceptable fruite, without abiding in him, *Vers. 4. 5.* Of the withering of such as abide not in him *Vers. 6.* Of the acceptation, and answering the prayers of such as abide in him, *Vers. 7.* Of the glorifying God by bringing forth much fruite by those that abide in him and his word in them, *Vers. 2. 7. 8.* Every of which, and all of them applicable to every believer, *Hose. 14. 5. 8.* And nothing in all that is spoken which is so peculiar to the Apostles, But that it appertaines also to all believers, yea, and to the Apostles themselves, rather as they were believers, then as they were Apostles, like that, *Mat. 16. 16. 17. 18.* So that the affirmation of this so great love, is to, and of his disciples, that did believe on him and love him, in whom wee have for our better understanding, and use-fulnesse two things to be noted, one that they were endeed, believers in, and lovers of him, the other, that at that time, they were but babes, and cumbered with many infirmities.

I. They were such as by the spirit of grace enlightening the Gospell, or word of grace to their haat, were brought to believe in Iesus Christ: and in that believing to love him, and so were also beloved of the Father. *Mat. 16. 16. 17. Ioh. 16. 27.* They were not such as did challenge an interest in him, and his grace from any changes, or righteous works or frames of their owne, like the old Pharisees, *Luk. 18. 9. 11.* Or new followers of them that by such changes; and works trusted in themselves that they were Christs, *2. Cor. 10. 7. 12. 18.* Nor were they such as were brought to believe only through an ignorant admiration, and good perswasion of Christ occasioned by some reports, and sight of some great, rare, and

wonderful works done by Christ as Nichodemus before he was borne againe, *Ioh. 3. 2. 3. 5.* Nor were they such as were brought to believe his doctrine, and admire him only through the beholding some excellency in his doctrine, and the heavenly, powerfull, and majesticall manner of his teaching, as those who were yet far from being borne againe, *Ioh. 7. 46. and 8. 30.* Nor gained only to some fleeting desires after good from him, as those, *Ioh. 6. 28. 34.* Who yet tooke offence at his doctrine, but they were such as were brought to this their believing.

I. By a spirituall illumination, revelation, or secret spirituall evidence and testimony given by God, through the Gospell to their harts, evidencing to them and enlightening them in the great love of God in the gift of his son, and in the fulnesse of grace and truth in Iesus Christ and that hee is indeed the Christ the son of the living God, the saviour of the world, who hath made the atonement, and in whom is life, in which discovery, and evidence, their harts were drawne to him, and enabled to believe on him, and love him, *Ioh. 1. 14. 15. 16. and 14. 1. 1. Ioh. 4. 14. Mat. 16. 16. 17. Isa. 55. 4. 5. Rom. 5. 1. 11. 1. Pet. 1. 21. 22.*

II. By a spiritual communication, and infusion of grace by Christ into their hart, *Rom. 5. 5. Tit. 2. 4. 5. 6. 7.* Christ revealing his father, and his fathers love to them and so giving in his fathers words, or the Gospell he received to minister into their harts, in receite whereof they experimented love, and found life even eternall life, and were thereby knit both in love, and confidence to him, *Ioh. 17. 6. 8. and 1. 16. and 6. 68. 69. 1. Pet. 1. 21. 22. and 2. 3. 4. 5.* Thus through the Gospell with spiritual illumination, and communication of grace, they did both believe in Iesus Christ, and love him unfeignedly: And such they were.

III. They were such as ( notwithstanding this their faith in Christ, and love of him ) were yet but babes, and subject to like infirmities, as we now are, and that not only so far as those, who were farther grown, then these yet were. *Ab. 14. 14. 15. Iam. 5. 17.* But as then weaker, and more lyable to bee foyled with infirmities, and passions in some measure; then such grown men were.

I. They were as yet to that time of this affirmation, but babes, and weake in the knowledge of heavenly misteries, not yet able to understand parables, though they were not of the most

most misterious parables, *Mat.* 15. 16. 17. Nor yet apt to understand the sayings of their own master, and teacher, *Mar.* 16. 6, 9. Nor yet able to bear the sayings that Jesus Christ had to make known to them, *Joh.* 16. 12. Nor did yet understand the scriptures that spake of the sufferings, resurrection, and Kingdome of Christ, *Luk.* 24. 25. 26. 27.

I I. They were as yet when this love was affirmed to them; but babes, and weake, in respect of the rule, and operation of grace, and their content taking therein, and being formed to the likenesse of Christ thereby, being at some time ready to dislike, and take offence, at their masters plaine speaking of his crosse, and sufferings, and to fault him, *Mat.* 16. 21. 23. *Mar.* 8. 3. 32. Some times ready to wish vengeance on such as dealt discourteously with their master, and them, *Luk.* 9. 53. 56. One some occasion ready to envie one another, *Mat.* 20. 20. 24. 25. Sometimes to envie such as wrought miracles in the name of Christ, and did not follow them and to forbid them, *Mar.* 9. 38. 39. Sometimes to be striving, and reasoning who should be the greatest among them, *Mat.* 18. 1. 3. *Mar.* 9. 33. 34.

I I I. They were as yet but babes, and weake for spiritual strength for standing, and walking, either in approving things most excellent, or giving excellent testimonies of love when tried, being sometimes ready to misjudge of, and take offence at the excellent works, and fruites of love, both in Iesus Christ their Lord, and master, *Mar.* 3. 20. 21. *Ioh.* 13. 8. And in such as greatly loved him, *Mat.* 26. 8. 16. And at one time of trial not able to watch with him one howre. *Mat.* 26. 37. 40. 41. And againe in trial ready to withdraw though not from their faith, and love; yet from the walking in, acknowledgement, and testifying of their faith and love, *Mat.* 26. 56. 70. These, and such like infirmities were they yet acumbred with which when they were better growne, they were more freed from, *Ad.* 4. 8. 12. and 5. 29. 41. Though in some tryals, liable to be overtaken with some infirmities still, *Gall.* 2. 11. 12.

So that they were believers, and as yet but wake believers such as were yet subject to many infirmities, and yet notwithstanding those infirmities, were unfeyned believers, and lovers of Christ to whom our saviour did affirme so great love, with invitation, and direction to continue in that his love.

For the third, to what end, and for what use this affirmation

tion, invitation, charge, direction with promise of such peculiar love is written and lift upon record to be read, preached, heard, meditated, and this appears to bee.

I. More Generall, and common for all that come to heare, or read the same, that in hearing, and reading they might believe the truth of this so great, and peculiar love of Christ to those that are come into him, and believe on him, and love him, that in believe thereof they might desire after him, and come in, and submit to him, and receive his gracious words, that they also might there-through be brought to believe on him, and love him, that so they might come to partake of this peculiar love, *Ioh. 11. 42. and 17. 21. 22. 23. and 20. 31.* As Jesus Christ set forth the priviledges of his disciples, in the hearing of the multitude, *Mat. 5. 3. 8.* That the multitude hearing the same might bee alured to become his disciples, that so they might also come to partake of such priviledges.

II. More speciall, and peculiar, for such as by the spirit of grace are enabled through the Gospell in the knowledge of the propitiation made by Christ and the eternall life that is in him, and the love of God in the gift of his son, to believe the truth, and goodnesse of the report of the Gospell so as therethrough they are convinced, and emptied of their former delight, and confidences, and alured, and overcome to submit, and come into Christ, *Rom. 6. 17. Isa. 55. 4. 5. Ioh. 6. 44. 45.* And in believing receive from God through Christ: remission of sins, peace in conscience, and access to God. *Ab. 10. 43. Rom. 5. 1. 2. Eph. 2. 17. 18.* So as heerby they are enabled to believe, both the redemption, and reconciliation wrought in and by Christ with God, which is in him, and hee is, and that reconciliation that by his spirit he worketh in men to God, and the eternall life that is in him to bestow, and in this believing to depend on him for the same, and in that dependance, to love both him, and their brethren, *Rom. 5. 6. 7. 8. 11. and 4. 22. 25. 1. Pet. 1. 8. 21. 22. 23.* These though yet accumbred with such like infirmities, as these disciples were, are yet true believers in, and lovers of Christ and built upon him, and in the same condition, and so loved, even as they were, as is evident by comparing our saviours profession to Peter, and Peters application of the same to all unfeyned believers, and lovers of Christ, *Mat. 16. 16. 17. 18.* With *1. Pet. 2. 3. 4. 5. 9.* And our saviours promise to all so believing



believing in, and loving of him, *Joh. 14. 21. 23.* And this affirmation, charge, and direction is recorded for their learning, that through patience, and comfort of the scriptures, they may have hope, *Rom. 15. 4.* And so not only know; they are beloved, but even so beloved of Iesus Christ, even as the Apostle writ to those that believed, and knew they had life, that they might farther know this eternall life, and their having of it, and so believe more, and more, and have their joy full, 1. *Joh. 5. 10. 11. 12. 13.* and 1. 4. with *Joh. 15. 11.*

*Object.* It seemes as if believers now could not have like assurance of such peculiar love, and so such consolation in it, as the e had to whom Christ spake it, because they had it from Christ his owne mouth, which none now can have because he is in heaven.

*Ans.* This is a great mistake and wrong conception, confuted by our saviour himselfe, who before he left the world did testifie, that he would send another advocate, and comforter, even the Holy Spirit of truth in his stead, and place to be with the believers for ever, and that his Spirit should bring his words to their remembrance, and teach them all things. *Joh. 14. 16. 17. 18. 21. 23. 26.* Yea soe as it should be noe damage to them, that he left the world, and went to his Father, but more gainfull to them, then if he had not gone in bodily presence from them. *Joh. 16. 7. 8. 15.* And this Holy Spirit gives to believers a twofold knowledge of this peculiar love, though not both alwayes at once; and this he doth.

1. By making a man a believer, glorifying Christ so in his hart, as hee not only brings him to believe the propitiation made by him, but in believing that love, and goodnesse to depend on God in Christ, for farther saving, and for that eternall life that is in him, 1. *Pet. 1. 21.* *Rom. 3. 24. 25.* and 4. 23; 25. and 5. 8, 9, 11. And therein effects love, and a Christ-like disposition, 2. *Cor. 3. 3.* In which believing, he gives them interest in Christ, and in al that is Christs, 1. *Cor. 1. 30.* and 3. 22; 23. And such in their believing veiw of this affirmation, and invitation, may know themselves so beloved, and envited of Christ, and have the same assurance, and consolation thereof that these had to whom Christ spake. If not something more then they had till after his ascension, that they received the promise of the more abundant portion of the Holy Ghost compare, *Rom. 15. 4. 5. 1.* *Joh. 5. 10. 13.* with *Joh. 16. 7. 15.* and 20. 31.

I I. By a more peculiar witnessing such love as this into their believing hart. *Rom.* 8. 15, 16, 17. By a supernaturall illumination, and inspiration of his gracious word, and promise into the hart, in which hee cleares up, and sheads abroad, even this peculiar love more abundantly therein. *Ioh.* 14. 26. *Rom.* 3. 5. *Tit.* 3. 5, 6. By which Spirit Christ doth manifest his presence with them, & acquaint them with the things of the Father, and himselfe, which gives more abundant consolation to the beleivers, as it did to these, when they received the same, *Ioh.* 14. 21, 23. and 16, 13, 14, 15. 7. *Act.* 2. *Cant.* 1. 2.

And to this end was this recorded, that believers might know certainly their interest in this peculiar love, and have the consolation of it, & waite therein for the more full, & peculiar testimony therof, & so great their consolation thereby.

From these three things thus observed. (Viz.) That it is Jesus Christ, that hath affirmed so great love, &c. And that it was affirmed to believers, and that it is recorded for believers, that they may know how they are beloved.

I. Al that reade, and heare the same should be stirred up, to obey, and embrace the Gospell of Christ, in which not only deliverance from sin and death is declared, and tendered, but also for such as doe believe; such peculiar love, and eternall life, to be farther found in Christ, and the greater grace it tenders, the greater the sin, and the more wofull the condition of al that doe slight, and disobey the call thereof. *Act.* 8. 38, 39. 41. *Hose.* 11, 7. *Heb.* 2. 3. and 12. 25. 2, *Thes.* 1, 8. Oh that men would believe, and turne.

I I. Believers have good cause to praise, and glorify God for recording the affirmations of, and invitationes to such grace in the Gospell. *Rev.* 22. 16, 17. And also, to give the more earnest heed to this great love, and to the invitation, and direction for continuance therein; seeing it is from Christ to them: *Heb.* 2. 1, 4. And according to this threefold consideration vew the words themselves, now in the words themselves are three things considerable.

I. Our Saviour serious affirmation of his love, and the manner of it to his disciples, *As the Father hath loved me, soe have I loved you.*

I I. His gracious exhortation, invitation, or charge, *Continue yee in my love.*

I I I. His sweet, and safe direction how to continue in his love

love, including a promise in it; *If yet keepe my commandments, yet shall abide in my love, even as I have kept my Fathers commands, and abide in his love.*

I. The first thing to be viewed in our Saviour serious affirmation.

*As the Father hath loved mee, so have I loved you.* In which are two things observable; One that our Saviour loveth his disciples, that believe on him, and love him; and this put downe inclusively, as a thing so known to them, that it needed no affirmation; The other: that our Saviour soe loves them, as the Father loves him, so that heere are two things affirmed. I. Christ his love to believers. II. The peculiarity, and manner of his love to them, whence spring two observation to view.

*Obs.* 1. That Iesus Christ hath loved, and doth love all, that in the Heavenly call are brought in to believe on him, and love him; and that with such an appearing, and manifested love, that they may know hee loves them, whence the affirmation is heere about the kind, and manner of his love, and not simply of his love, as knowing they did not question that; For that is soe abundantly testified, that unlesse they close their eyes, and harden their harts, they cannot but know, and believe that he loves them, and that he loves them much.

I. In that he tooke our very nature upon him, and was made flesh yea for our sakes tooke such flesh, and bloud, as wee have, subject to weaknesse, paines, and death, and so not only being God, became man, but being in the forme of God, equall with his father in glory, and majesticie, hee our case requiring it, became not only man, but in fashion as a man, in forme of a servant in the likenesse of sinful flesh, as a worme, and no man, a reproach of men and despised of the people for our sakes, and was not this great love, *Ioh. 1. 14. Heb. 2. 14. Phill. 2. 7. 8. 9. Rom. 8. 3. Psal. 22. 6.*

II. In that hee also in this meane shape in our nature, and stead, became under the law for us, and so in the same bond with us, and took upon him our debt, and had all our sins imputed to him, and was made sin for us, and so though he was innocent, yet he bare the imputation, and the shame, and ignominy of all our sins, and who can deny but this great love, *Rom. 3. 19. Gall. 4. 4. Isa. 53. 6. 12. 2. Cor. 5. 19. 21. Psal. 40. 11. Heb. 12. 2.*

III. In

III. In that he also bare the strokes, suffered the punishment, and curse and died the death that was due to us, and so rose againe acquit of all our sins, and a victor over curse, and death, and presented himself to his father, as the ransom, and propitiation for our sins, and heerin appeares great, and true love ended, *Isa. 53. 4. 5. 7. 8. 1. Pet. 2. 24. and 3. 18. 1. Tim. 2. 6. Gall. 1. 20.*

IV. In that he hath left his Gospell; and received spirit to send forth to make knowne this grace, that men might come in, and receive it and procure mercy, and patience, waighting, and leading to repentance that wee might repent, and believe, and so partake of this grace, and this is love ended, *Rom. 10. 18. Psal. 68. 18. Rom. 2. 4.*

V. In that he hath done all this for us freely, while wee not only did not deserve it, but were even sinners, ungodly, and his enemies, yet so great his love, that far lesse then this is hardly to be found among friends, and no greater can be required in us to a friend, then he shewed to us, when wee were enemies to him, Oh love without comparison, *1. Pet. 3. 18. Isa. 53. 2. 3. 4. Ioh. 15. 13. Rom. 5. 6. 7. 8. 10. Coll. 1. 20. 21.*

In all which the believer may see love abundantly manifested to him, and this knowne, and believed there needed no such particular affirmation that he loved them, for they see, and believed it in his becoming the propitiation for their sins, so as there is no cause to doubt of his love, *1. Ioh. 3. 16. and 4. 10. 16. Ga. 2. 20.*

*Object.* Iesus Christ hath so loved all men, as to take their nature, beare their sins, and die their death, and give himself a ransom for them and become the propitiation for their sins, and procureth patience and mercie, with some, light, at some time, to lead them to repentance, *1. Tim. 2. 5. 6. 1. Ioh. 2. 2. Ioh. 1. 9.* Therefore all men may know themselves so loved of Christ as well as believers.

*Ans.* The proposition is True, but the inference false, for though it be True that he hath so loved all men, *Ioh. 3. 16. 17.* And hath beene witnessing this his love to them in some measure, *Ab. 14. 17.* More clearly where the sound of the Gospell comes, *2. Cor. 4. 13. 14.* Yet all men have not faith, *1. Thess. 3. 2.* The men of the world, harkening to the enchantments, and delusions of Satan, believe not the goodness of God, no not where the Gospell comes, and so have wrong thoughts of God, and either regard him not at all,

but

but go one in serving their lusts, *Psal.* 14. 1. 2. and 30. 21. and 10. Or else if they thinke of his wrath, they suppose to apase him by some other satisfaction, and righteousnesse, *Rom.* 9. 30. 31. and 10. 1. 2. 3. And so they lie in wickednesse, 1. *Ioh.* 5. 19. And so though love of compassion be towards them (as it is to all not given over to Satan) yet they not believing, it is not manifest to them, and so they lying in unbelieve they are under wrath, and condemnation because of their unbelieve, *Ioh.* 3. 18. 36. And therefore cannot in their unbelieve know themselves so beloved of Christ.

But such as through grace believe they have seene, and knowne, and believed this love of Christ in all the before-said five respects, whence its rightly said to be manifested to them and through this knowledge, and faith, they come to receive, and have a tast of his first loving them, 1. *Ioh.* 4. 10. 16. 19. and 5. 20. And are therethrough brought to depend on him, and love him, and desire to be conformed to him, *Rom.* 5. 5. 11. *Tit.* 3. 4. 7. 1. *Pet.* 2. 3. 9. And thus, though such love hath shewed it self in Christ for all men, yet it is not so manifested to, nor knowne, and believed of such, as lie in unbelieve, and so they have it not, but the believers know this great love in believing, and so have it, and yet this is not all, but it is farther evidenced to them.

V I. In that when God by his Spirit did through the Gospel evidence Christ, and this his love, and the fulnesse of grace, and truth in him to them, and so made him to appeare so glorious to them, that it made all other excellencies as drosse to them, and drew their desires after him, and so caused them to come in, and submit to him, and desire to be found in him, and enjoye him, *Isa.* 55. 5. *Ioh.* 1. 14. 17. and 6. 44. 45. *Phil.* 3. 7. 8. 9. Though then they were found in their owne blood and filth, so as they could not endure the stinch of their owne filth, nor the sight of their owne blacknesse, and bloudinesse, *Ezek.* 16. 1. 9. *Isa.* 64. 6. Yet then did not he cast them away, but walked with his blood, spake peace to their hart, *Ioh.* 6. 37. 45. *Rev.* 1. 5. *Heb.* 12. 24. And though they were found some thing stubborn, untoward, and gain saying, yet did not he faint, nor give over, but overcame their evill with goodnesse, and followed on his entertainment, and wooing of them, till he acquainted them with his fathers words, and love, and united

them to himself in faith, and love, *Isa. 42. 2. 8. Ioh. 17. 6. 7. 8.* And though happily some even brethren, might through their weaknesse murmur at the receite of such prodigals and black-mores, to advance them to such nighnesse with himself, as the elder brother, at the youngers entertainment with his father, & Aaron, & Eminam, at Moses marrying an Ethiopian and the believing jewes, at such familiarity with believing Gentiles, *Luk. 15. 28. Numb. 12. 1. 2. Ab. 11. 2. 3.* Yet he disdained them not, nor was ashamed of them, but as one that saw, and would not see their deformity, he redily, and kindly entertained them, and set his love upon them, and spake comfortably to their harts; *Oh love ended never to be forgotten, Isa. 42. 19. 20. 21. Psal. 113. 6. 7. 8.*

VII. In that he hath accepted their faith, and love, and prayers, and returned them some discernable experiments of his goodnesse, in supports, in troubles, some deliverances out of temptationes, graunts of many requests, some accessse, and approach to himself, some roome in his house, and in the harts of his; with many refreshings in his courts, and some hope of future happinesse; *All fruites of love, Rom. 3. 26. and 5. 2. 5. and 7. 24. 25. Psal. 16. 2. and 92. 12. Isa. 56. 5. 7.*

VIII. In that they have his word for it, even written also for their consolation, that they may know that he loves, and is not ashamed to be knowne to love them, *Prov. 8. 17. Ioh. 14. 21. 23.*

IX. Yea they have had some hints, and evidences of the Holy Spirit given into their hart, of his love to them, and the Spirit is truth, and the comforter, *1. Ioh. 3. 24. and 4. 19. and 5. 5. 6. Rom. 8. 15. 16.*

X. By all the former they come to see him to be their great high priest interceding in heaven for them, *Heb. 7. and 9.*

So that it is many wayes evident, he loves them, and they knowing, and believing his love, in redeeming them with his owne blood, when they were his enimies, and receiving them, and washing them when they were in their blood, and such Ethiopians, affording them so many favoures and some vissits of his Spirit since, as from all these they have discerned such love of his, as hath caused them to believe in him, and love him so having attained to believe in him, and love him, they cannot deny, but they know that he hath loved them, and that he loves them much; yea so as if they do not

close

close their eyes by some fleshly reasonings, and suffer themselves to be withdrawne from the remembrance of his love thus manifested, it will draw them into admiration, and acknowledgement of this his love, and inflame them with more love to him, and desires after him, and frame them to be like him in loving their brother and hee also will returne manifestations of more love to them, of which will be spoken in the next observation, *Cant.* 1. 2. 3. 4. and 2. 3. 5. 1. *Ioh.* 4. 16. 19. *Ioh.* 14. 21. 23.

And this being a sure, and undeniable truth, that Iesus Christ hath thus verily, and manifestly loved those that believe in him, and love him, yea through his love manifested, did make them believers in him, and lovers of him, yea so as they might have the knowledge of his love to them, and their love thereby inflamed to him.

I. *Infermeth us*: That such as do unfeynedly believe in Iesus Christ and love him, they have an inward principle of life, and love with in them that as it was begotten, so it is quickened, fed, and moved by a fountaine of life, and love in Christ to them, 2. *Cor.* 3. 3. *Col.* 3. 10. 11. *Psal.* 16. 7. 8. *Hose.* 14. 5. 8. *Ioh.* 15. 1. 2. 5. 2. *Cor.* 5. 14. 15. 17. *Psal.* 36. 8. 9. Which is ready to mind them of Christ and his love, and so to move, guide, and leade them, as to deny all fleshly lusts, and services, so to all services of love to, and for Christ, *Ezek.* 36. 26. *Ier.* 31. 34. *Rom.* 8. 14. *Gall.* 5. 17. 22. *Tit.* 2. 11. 12, &c. Yea, and this also upon all occasions that in their way are offered to them, as on the sight, and view of mortall men, to remember the love of God to mankind, whom he created, and for whom provided a saviour, *Act.* 17. 26. *Tit.* 3. 4. *Heb.* 2. 14. And the low estate that Iesus Christ abased himself unto for our sakes, in becoming man, subject to humane infirmities, *Phil.* 2. 6. 7. 8. And how he died for, and gave himself a ransome for all men, *Heb.* 2. 9. 1. *Tim.* 2. 6. And on sight of the evils, and follies committed by men, to remember the shame and ignominy that Christ tooke on him, in being made sin for us, and the curse he suffered, being numbred with transgressors, and put to death on the tree for us, 2. *Cor.* 5. 19. 21. *Gall.* 3. 13. 1. *Pet.* 2. 24. And the propitiation that hee by his blood hath made for our sins, and the sins of the whole world, 2. *Cor.* 5. 14. 1. *Ioh.* 2. 2. And the great misery, and wickednesse, the world lieth in because they do

not know, believe, and come into Christ for this grace, *1 Ima.* 2. 8. *Ioh.* 3. 18. 36. 1. *Ioh.* 5. 19. And the great love of God to themselves ( that were even such ) in bringing them out of such, darknesse, disobedience, and misery and acquainting them with, and making them partakers of so great grace, *1 Pet.* 2. 9. 10. *Tit.* 3. 3. 4. 5. And giving them such hope to hold forth to those that are yet in darknesse, and in no worse case then themselves were once in, yea having shewed them mercy for that end, *1 Tim.* 1. 12. 15. 16. 17, and 2. 1. 6. And in sight of believers, and the grace appearing through them to remember the faithfulness of God, in performing his promise of bringing into Christ, *Isa.* 55. 4. 5. and 53. 11. And the faithfulness of Christ in sending forth Spirit through the Gospell, *Mat.* 28. 20. *Ioh.* 16. 7. 8. 15. And the vertue of his blood by his Spirit applied too, and sprinkled on the consciences of men, *Heb.* 9. 14, and 12, 24. *1 Pet.* 1. 2, 3, 21, 22. And the relationes, union, and fellowship they are brought into, and the hope given them through Christ, *Eph.* 4. 4, 7, 12, 16, and 2, 17, 22. And still are they more minded of all these things, as they experiment the frailty of humane nature, the opposition of fleshly lusts, or the operation of grace in themselves, *2 Cor.* 4. 7, 13. *Gall.* 5, 17. *1 Ioh.* 1. 7, 9, and 2. 1, 2. And stil are they more minded of these things, in reading, and hearing the things of Christ set forth in the Gospell, *2 Pet.* 1, 12, and 3, 1, 2.

And as this inward principle of life, and love doth leade, and apt them by all these meanes to such minding of these things so in the minding of them, it self, is operative, and springs forth in motiones of love, joye, peace, confidence, goodnesse, and desires, to confesse, and to pray to God, and to praise him, to mourne for, and pittie, and compassionate men, to rejoyce for, receive, and edify brethren, to shew mercy, and walk in truth, and righteousness, and blamelessly towards all, *Eph.* 4. 20, 24. *Coll.* 3. 1, 12. *Gall.* 5. 22, 23. *Phil.* 2. 1, 6, 12, 13, 14, 15, 16. *1 Thes.* 5. 11, 14, 23. And so to hasten to the comming of Christ, waiting for him to perfect and sit them for it, *Tit.* 2. 11, 12, 14. *2 Tim.* 4. 8. *2 Pet.* 3. 11.

And because they know the love of Iesus Christ their life to be so great to them, they esteeme highly of his word, and Spirit, and the ordinances which in his word he hath appointed them, and wherein they may testify submision to him, and

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confidence in, and love to him, *Psal.* 119. 138, 139, 140. and 143. 10. and 84. to the end. And soe waite through the Spirit to receive all help, (for all things needfull to perfect them) from him through his word and Spirit, and in fellowship with him, and his choien ones in use of his apointments. *Isa.* 26. 7. 12. *Gall.* 5. 5. 6. 1, *Ioh.* 1. 3, 4. *Psal.* 100. 4, 5. And therefore will not turne aside for helpfulnesse to dead images, or devices, and traditiones of men, knowing that in so doing they should sit loose from him their head, and dishonour him, as wanting love, or Spirit, and procure to themselves blasting, and witherdnesse in their life, and love, and darkenings in perception of his love, which is their life. *Psal.* 115. 1, 14. *Coll.* 2. 6, 8. 9, 10, 16, 23. 1, *Ioh.* 5. 20. 21. *Psal.* 30. 5, 12. *Gall.* 6. 8.

I I. This manifested love of Christ, doth *Admonish* those that believe in Christ, and love him.

I. In all conditiones, and how-ever things apeare to sense; yet to acknowledge him to have loved us, and to be loving, and gracious to us, to be good, and to doe good, and praise him for his kindnesse, and wonderfull works, waiting on him for his goodnesse to be shewne us in due time, *Psal.* 73. 1. and 145. to the end. *Phil.* 4. 4. 7. *Psal.* 107. to the end. 1 *Thef.* 5. 18. *Lam.* 3. 26, 31. Let noe affliction cause us to murmur against him, or be jealous of his love, for that is great; wee have cause to be jealous of our own love, and he might say to us, wherein have you loved mee, and wee might be silent; but yet he accepts and remembers, the small frutes of his Spirit in us, and forgets not the love of our espousealls; though it were but the frutes of his own first discovered love. *Can.* 5. 1. *Ier.* 2. 2. *Heb.* 6. 10. 1 *Ioh.* 4. 19; And shall wee for a little hiding, and silence of his, or a few afflictions from him call in question al his love, and in beholding the fulnesse of others say to him, wherein hast thou loved us: far bee it from us; hee can not but behold it as an evill in us, that he hath so loved us, as to take our nature, beare our sins, suffer our curse, and give himselfe a ransom for us, and become the propitiation for our sins, and al this for us, while we were his enemies, and yet we to say wherein hast thou loved us. If thou say, hee hath so loved al men; yet I pray thee consider: he hath not so made it known to al men, and sweetened the knowledge thereof to their harts, as he hath done to thee, they are thy Brethren, created by the same God, purchased

chased by the same Lord, and of as good nature, parts; and other naturall qualifcations, and performances, as thou, and no worse, then thou wert, yet he suffers them to lye in darknesse, and to rest upon such mountaines of worldly, riches, friends, fleshly wisdom, or self wrought righteousness, as he hath blasted, and will bring downe, and as will fayle them; But he hath discovered to thee, the mountain of Israel, and brought thee out of darknesse into light, and gained thee to himselfe, with the knowledge of his love soe manifested, that himselfe might be thy mountaine, thy peace, thy righteousness, thy life, and hath often made thee taste his goodness; and is now but confirming thee to him, in his crosse, and death, that thou mayest partake of his resurrection, and life, and wilt thou so forget all his goodness as to say wherein hast thou loved mee. Oh doe not so, let us not so ill-requite him, as for any thing to be offended in him. *Mal. 1. 1, 6. Rom. 6. 3, 5. 2 Cor. 4. 10, 11. Phil. 3. 10, 14.*

I I. To learne of Christ to love others, as wee have been, and are loved of Christ Jesus, to love such as are yet enemies to us, and know not Christ with the love of compassion, as Christ did us when we were enemies to him, & without partaking of their sins, or delightfull fellowship with them in their wayes, to use meekenesse patience, and long-suffering to them, and pray for them, and seeke to overcome their evill with goodness, *Mat. 5. 44, 45. Rom. 12. 17, 21. Tit. 3. 2, 3, 4. 1 Pet. 2. 22, 23, 24.* To love believers, with love of delight exercising bowels of mercies to them, bearing their infirmities, and burthens, having fellowship with them, continuing in Brotherly love. *Col. 3. 12, 16. Rom. 14. and 15. 1 Pet. 4. 10, 11. Heb. 10. and 13, 1.* But this with other uses do more fully flow from the next observation joyned to this.

III. This love of Jesus Christ so manifested may bee a ground of exhortation to us, to mind, and heed wel this his love, that we may be more abundantly firmed in the beliefe heereoff, it beeing the ground of our believing, and that which believed doth facillitate our beliefe of that more abundant love, that followeth to be spoken of. *Rom. 5. 1, 5, 10, 11. and 8, 31, 36. Gall. 2. 20.* And while there remaineth doubtfullnesse in this, there can be no stabilitie in the beliefe of that which followeth now to be spoken of in the next observation. *Joh. 3. 12. and 6. 61, 62, 63.*

II. Obs.

11. *Obse.* That Iesus Christ loveth those that believe in him, and love him, even as the Father hath loved him; In which observation, there is something closely intimated, namely: That the love of Iesus Christ, and so of God the Father in, and through him, to such as believe in Iesus Christ, and love him, is a speciall, and peculiar love; above all that love in which he loveth any other of the sons of men, *Deut.* 7. 6. 7. Truth it is, he loveth all the sons of men (till they become of the seed of the Serpent) with the love of compassion, and willingnesse to have them come in to him. *Psal.* 145. 8, 9. *Pro.* 8. 4, 5, 31. *Joh.* 3. 16, 17. 1 *Tim.* 1. 15. Yea even while they are sinners, and know him not, and while he is angry with them for not believing on him. *Rom.* 5. 6, 8, 10. 1 *Joh.* 2. 2. and 4, 10. *Joh.* 3. 18. 36. And this their not knowing, and not believing this his love, and goodnesse, is that which holds them in impenitency, and under sin, and in wickednesse still. *Psal.* 9. 10. *Rom.* 2. 4. 5. *Joh.* 16. 8, 11. 1 *Joh.* 5. 19, 20. 2 *Theß.* 2. 8. But such cleare and powerfull discovery of his love, and goodnesse, as doth cause the hart, so to know, believe, and acknowledge the same, that one is overcome thereby to believe on him, and love him, is a speciall, and peculiar in his love, not only love, and grace with generall effects, but a special favour, and speciall gift of grace. *Mat.* 16. 16. 17. 18. 1 *Pet.* 1. 21. 1 *Joh.* 4. 16, 19. and 5. 20. *Tit.* 2. 11, 12. and 3. 3, 4, 5. *Eph.* 2. 8. Above that which apertaines to al men. 2 *Theß.* 3. 2. And this peculiar love is heere closely intimated, of which is already spoken in the former observation.

And something in this observation is fully, and plainly expressed, namely such a peculiar love, as is not peculiar only in respect of the manifestation, and discovery thereof as before mencioned, but it is peculiar also in it selfe, such as never was, is, or shall be to any but them, and such as they are. *Psal.* 132. 13. 14. 15. and 148. 14. and 149. 4. *Deut.* 33. 26. 29. And soe it is peculiar, both in the love it self, and also in the manifestation of it. *Ioh.* 14. 17. 21. 22. 23. & 16. 27. The fruites whereof come through his advocation, joyned with his propitiation, which advocation is peculiar for them that believe in him, and love him, *Ioh.* 17. 9, 10, 20, 27. 1 *Ioh.* 2. 1. And this peculiar love, with such peculiar manifestation is significantly called the favour to his people, the good of his chosen, and the enjoyment of it, the gladnesse

of his nation, *Psal.* 106. 4, 5. And this is a peculiar love, above all the love he beareth to any other of the sons of men in which also he makes them a peculiar people to himself, *1 Pet.* 2, 9. And of this love is the observation now in hand, which cannot be better expressed then in the words of our saviour himself, which also is the proof thereof.

*As the Father hath loved mee, so have I loved you.*

In which for our better understanding, and usefulness, there are three things contained to be viewed, and heeded of us.

I. The first intimated, as denied by none, viz. *the Father hath loved Iesus Christ his son.*

II. The second to be inquired into in other his sayings, which giveth light to that affirmed, viz. *how the Father hath loved Iesus Christ his son.*

III. The third expresse, viz. the affirmation it self, *as the Father hath loved mee, so have I loved you.*

I. For the first that the Father hath loved Iesus Christ his son, and so loveth him, is expressly affirmed, *Ioh.* 5, 20. The Father loveth the Son, but an explication is to many more needfull in this, then a prooffe, least the conceptiones of some bee too scant in this matter, in which wee are not to consider Iesus Christ only as the second person of the three, and so the son in respect of the devine nature, without consideration of the flesh, that once was to be, and now is taken, and so of the love only in which the three persons in one God, delight in each other, and so God hath all fulnesse of delight in himself, but wee are to consider the second person, the son of God (as once he was to take, and now hath taken flesh, and so) as he was found in our nature and stood as the publick person in the roome of all, and became the propitiation for the sins of the whole world, and the Advocate for believers, the king, priest, and prophet, and the head, and Husband of the church, as he was vile, and dispised in the account of men, and yet a lover of men, and so approved of the father, and so hath the father loved him, as hee is such a one, *Pro.* 8. 22, 23, 30. *Mat.* 12. 18. *Mat.* 3. 17, and 17, 5. Yea he loved him in his laying downe his life; and making the propitiation, *Ioh.* 10, 17. *Phil.* 2, 7, 11. As also in his ministracion, *Mat.* 17, 5. And in receit, and approbation of those given him in the heavenly call, *Isa.* 42. 1, 2, 8. *Ioh.* 16, 27. And Iesus Christ thus considered as he tooke our nature, and wrought for us,

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the father hath loved him , *Isa.* 53, 1, 2, 6, 11, 12.

I I. For the second thing how the father hath loved Iesus Christ his son, and our saviour, it is beyond conception , and expression of mortals though some what thereof may be conceived, and expressed, as the scripture declares, *Eph.* 3. 18. 19. And so according to the measure of light given wee may consider it two wayes.

I. *Negatively*; Not with a worldly, and humane love, such as is in the men of the world , and as the men of the world testify their love, who desire for, and wish unto, and to their abillity confer upon those whom they most love, most of the honours, riches, authority, powre, liberty pleasures, and good report among men, that is in this world and the things thereof , *Hest.* 6. 6, 9. *Dan.* 6. 1, 2, 3. *Gen.* 41. 39. 44. Of this love is not heere-ment , but of the love heere-ment, it may be said as of the peace Christ giveth, it is not such as the world hath , and giveth nor so given, *Ioh.* 14. 27. For in these things the father did not set forth his love to Iesus Christ his son , and our saviour, but abased him in all such things, for worldly honours he was not filled with , but abased in the meanenesse , and contemptiblenesse of his birth in respect of parentage , and place , *Luk.* 2. 4, 7. In his exile after his birth into a strange countrey , *Mat.* 2, 13, 15. In the place of his longest aboad, and bringing up, not in the famous city of Ierusalem , but in Galilee , out of which they used to say, there ariseth no prophet, *Ioh.* 7. 52. In the manner of his life before his ministration, a carpenter, *Mark.* 6. 3. In the places of his ministration , not alwayes in the temple, and Synagogues, or houses of the rulers, and Pharisees, but often in other houses , and in the houses of the Publicanes, and in the wildernesse , and on the mountaines , and by the sea-side and in fishers-ships , *Mat.* 9, 10, and 5, and 15, 32, 33. In his disciples and attendants on his ministration, unlettered, fisher-men, a Publican, a Canaanite, &c. *Mat.* 4. 18, and 9, 9, and 10, 1, 10. And his hearers, and followers a despised people, *Ioh.* 7. 48, 49. As for worldly riches, hee was not furnished, but in that respect very pore, *Mat.* 8. 20, and 17, 27. As for humane , and outward authority, offices, and powre from and among men, he had none; *Mar.* 11, 28. *Luk.* 12. 13, 14. *Ioh.* 18, 36. As for humane repute, and good report among men of most credit, and esteeme in the world and their followers ; he was by them

defamed, reproached, and slandered, and that many wayes, they defamed him by his parentage, and kinred, this the carpenters son, &c. *Mat.* 13, 55, 56, 57. And by his trade he had used before his ministration, *Mar.* 6. 3. This the carpenter, and by his not having beene trayned up at schooles whence hath this man these things, &c. *Mat.* 13, 54, 57. *Mar.* 6, 2, 3. And by his want of outward, and pompous authority among men this fellow, *Ioh.* 9. 29. And not only defamed, but also slandered him for his conversation with men, to be a gluttonous person, and a wine bibber, and a friend of Publicanes, and sinners, *Mat.* 11. 19. For his readinesse to do good, and to shew mercy at all seasons, a breaker of the Sabbaths, *Ioh.* 5, 16, and 9, 16. For his zeale, to have a devil, and his miracles to be done by the devill, *Ioh.* 7, 20, and 8, 48. *Mat.* 9. 34, and 12, 24. For his doctrine to be a deceiver, *Mat.* 27. 63. *Ioh.* 7. 12. And for his holy and plaine confession of the truth, to be a blasphemers of God *Ioh.* 10. 36. *Mat.* 26, 65. And an adversarie to Cesar, *Ioh.* 19, 12. And as for liberty and pleasures among men, he was often conspired against, continually persecuted, and at last buffetted, nailed on the crosse between two thieves, and there derided and scoffed at, and so died, *Mat.* 12, 14, and 26, and 27. In a word, he was so far from being glorious, or great in the world, that in such respects, he was as a worme, and no man, a reproach of men, and despised of the people, without forme or bewtie, rejected of men; &c. *Psal.* 22. 6, 7. So that the love wherewith the Father loved Iesus Christ was not a worldly love, nor testified by filling him with worldly things, the abundance whereof, he very often giveth to his enemies, sometimes, as rewards for some services he hath done by them though they knew him not, *Ezek.* 29. 18, 19. Sometimes, in judgement to their farther snaring, and hardening, and overthrow, *Psal.* 73. 18, and 92, 6, 7. So as this love is not worldly, but heavenly, and though heavenly yet.

Not only a love of compassion, which may be towards such as one is angry with, and counts sinners for their evils, and is constrained to afflict them, though with bowels of compassion yearning over them, so as in returning, they may be saved, and in rebelling given up, *Hose.* 11. 4. 9. *Luk.* 19, 41, 42. For so God loved the world, *Ioh.* 3. 16, 17, 18, 19. But his love to his son was a greater love then this,

*Col. 1. 18, 19, and Heb. 1. to the end.* Yet though it were a greater, and more peculiar love.

It was not from the first appearance, to the accomplishment of full perfection in the glorious harvest a constant appearing, and brightly shining love, admitting no clouds, darknesse, nor eclipses; but such love it was, as had its degrees of appearing, and some intermixtures of clouds, and darknesse, in respect of the visible appearance, and a great eclipse on the crosse, before all clouds were passed, and the fulnesse of the glorious appearance, and enjoyment came into its perfection. *Luk. 2. to the end. Mat. 3. 17, and 4. to the end. and 17, 3, and 26, 8, 42, and 27, 46.*

I I. Affirmatively, the Father hath loved his son, our saviour Iesus Christ with a devine, heavenly, pure, Fatherly; and Spirituall love beyond all our conceptiones, only wee may view it in the properties of it.

I. It is a most free, and righteous love, it is a free love, which with out any fore-desert did fasten upon the man Christ Iesus, and chose him into union of person with the son of God, and so to be one, and his only son, and also to be the saviour of the world, and also to be the mediator, and the high priest prophet, and King, and head, and husband of the church, and that all fulnesse should dwell in him, and that in all things he might have the preheminance, *Psal. 89. 19. 20. 27, 28. Isa. 42, 1, and 49, 6, 7, 8. Heb. 1, 2, 8, and 7. Col. 1. 19.* And all this freely, because it so pleased him, and such his love, yet it is also a righteously love, flowing upon him accepting, and preferring him, in, and for, and according to all that he hath done in the work of redemption for men, and that he doth in spiritual application to, and in, and advocacy for, and government of his called, and chosen ones, *Isa. 53. 11. Rom. 14, 9, 12. Ioh. 10. 17. Heb. 2, 9. Phil. 2. 8, 9, 10. Psal. 20, 3, 4, 5, and 45, 6, 7, 8.*

I I. It is a most well-pleased, delightfull, and satisfying love, taking up all well-pleased in the beloved, and affording all well-pleasednesse, to the beloved, the Father having so set all his delight in his son that he delighteth in him, and in all that is in his son, and in nothing out of his son, that he taketh all fulnesse of content, and well-pleasednesse in his son, and in that which his son hath done, in his ministration, sufferings, sacrifice, and victorie, and in that which his son doth, by his spirituall operations, and communicationes of priviledges, and

and in all that are in his son , and presented by him , so as in that his well-pleasednesse he affords well-pleasednesse to his son, and to all that are in, and one with his son, *Pro.* 8, 22, 23, 30. *Isa.* 42. 1. *Mat.* 12, 18, and 3, 17, and 17, 5. *Heb.* 10, 7, 12, 13, 14. *Psal.* 20, 3, 6. *Ioh.* 16, 27. *Gall.* 3, 16, 29, 1 *Cor.* 1, 30.

III. It is a most abundant, and flowing love , resting not till the beloved be partaker of , and filled with all his owne things, and with union, and fellowship with himself, so hath the Father loved Iesus Christ as he hath him ever with him, and before him, as the seale on his hart, and the seale upon his arme, in all his counsels, and works preferring him, and shewing him all that he doth, yea so as he doth it by him , and maketh him the doore thereof, *Pro.* 8, 30. *Cant.* 8, 6. *Ioh.* 2. 1. 2. 3. 8. and 5. 21. 25, 26. Yea so as hee is one in, and with the Son, and the Son one in, and with him. *Ioh.* 20. 30. and 14. 10, 11. and 17, 21. Yea so as hee confreth on his Son, and maketh him partaker, and owner of all his own things; his devine nature, his Holy Spirit, his attributes of wisdom, power, goodnesse, &c. His speciall people, and all the works of his hands, so as: all that is the Fathers is the Sons, *Ioh.* 16. 15. and 17, 6. 10. *Heb.* 1. 2. 3.

IV. It is a most glorious, honourable, and honouring love; the Father hath so loved his Son Iesus Christ our Saviour that he hath honoured, or glorified him with his own selfe, with infinit glory, yea, and with such appearing honour also, *Ioh.* 17. 1. 5. That he wil not be known, or acknowledged, loved or honoured in any thing by any man, by any way, or meanes, but in, and by his son, and as the man knoweth acknowledgeth, loveth, and honoureth his Son Christ, *Ioh.* 5. 23. and 14. 6, 7. 1 *Ioh.* 2. 23. Whom he will have honoured as himself, yea he hath honoured his Son, by giving an honourable testimony of him, *Psal.* 89. 20. 21. 28. *Ioh.* 1. 33. *Mat.* 3. 17. and 17. 5. *Heb.* 1. to the end. And sending forth the Holy Ghost to beare testimony of him. *Ioh.* 14. 26. 15, 26. 1 *Ioh.* 5. 6. Yea he hath glorified, and honoured him, by exalting him at his right hand; Giving all authority unto him, and making him the Lord, and judge of all. *Heb.* 2. 9. and 8. 1. *Mat.* 28. 18. *Ioh.* 5. 27. Yea he hath giver him the Kingdome, and the enheritance, and made him the King, and he shall rayn for ever.



evermore, *Psal.* 45. to the end. *Heb.* 1. to the end. Yea he so preferreth his son in honour, that he honoureth all those that in the day of grace do honour him, *Ioh.* 14, 21, 23, and 26, 27. And will repay those that persist in hating him, *Psal.* 68.

V. It is an eternall, and everlasting love, hee loved him from all eternity, and to eternity, hee is the prime elect, *Isa.* 42, 1. Hee loved him before he tooke flesh, and when he tooke flesh, yea alwayes while he was heere on earth, in all his temptations, poverties, sufferings, ministration death, and resurrection, and now at his right hand, and so for ever, *Pro.* 8, 22, 30. *Luk.* 1. 30, 32. *Ioh.* 5, 20, 27. *Psal.* 2. 6, and 16, 6, 7, &c.

And with such devine, Fatherly love, so free, righteous, delightfull satisfying, abundant flowing, honourable, and honouring, and everlasting love, hath the Father ever loved the son (though it was not in all times so visible) when he was heere on earth) and ever doth, and will thus love him, and thus wee have some small discovery of that which in the excellency, and perfection thereof, is beyond all our conception, much more beyond our expression, his love being intaint, and in comprehensible, passing knowledge.

II I. For the third thing, viz. the affirmation it self, *as the Father hath loved mee, so have I loved you*, this is the profession, and explanation of his great love with the peculiar manner of his loving, *as the Father hath loved him*, viz.

I. Not with a humane, and worldly love, to be testified after the manner of the world, in advancing them, and freeing them from sufferings, in such glory, fame, good report, honour, riches, authority friend-ship, liberty among men, as is in, and of this world, wherein they shall be falsely accused, hated, persecuted, and have many tribulationes, as hee had, but in him they shall have peace, and comfort, as he had in his Father, *Mat.* 10, 17, 25. *Ioh.* 14, 27, and 15, 18, 21, and 16, 32, 33.

II. Nor only with a love of compassion, and extention of some fruites thereof, for so he hath loved all men, *Psal.* 136, 26, and 145, 8, 9. And so he loved them, when they were his enemies, *Rom.* 5, 7, 10. Nor yet only with such a peculiarity in this loving, as to make them to know, and enjoy the comfort of this his compassionate love, in the giving himself, a ransome for them, and the peace, the patience

thence, the bountie, the supports, and supplies there through  
 vouchsafed them in all their needs, and trials so as they may  
 experiment his love, and tender mercy in the same, *Psal.* 116,  
 1. 2. 8. *Rom.* 5, 2, 4, *1 Cor.* 3, 10, Wherein he tenders  
 them in some sort because of their weaknesse, more than  
 himself on earth was, *Psal.* 22, 6, 7. And though this love  
 of compassion made knowne and enjoyed be sweete, grac-  
 ious, and operative love, yet this love is higher and more  
 peculiar, *Tit.* 3, 4, 5, 6, 7. Yet

III. Not such a love, or so loving as admits no cloud,  
 darknings, or eclipses from the knowledge, or percep-  
 tion of the beloved, after the first appearance, till the harvest,  
 or fulnesse of enjoyment, but such as betweene the first ap-  
 pearance, and the full comming in of the harvest may admit  
 some clouds, hidings, and eclipses for a season, *1 Pet.* 1,  
 6, 7. *Heb.* 12, 6, 7. *Isa.* 8, 17, 18. *Cant.* 3, 1, 4,  
 and 5, 8, 21.

But with such a devine, spirituall, and peculiar love, as  
 in which his Father loveth him, his son, he loveth those that  
 believe on him, and love him.

I. With a most free, and righteous love, hee hath loved,  
 and doth love them most freely, not for any worth, or de-  
 sert, or any excellency found in them, or those from whom  
 they received their first birth, for they were so far from ha-  
 ving any thing deserving love, that they were full of such  
 filth, as deserved hatred, yea such as could not bee taken off  
 without his dying for them, which he did even while they  
 were his enemies, *Ezek.* 16, 1, 9. *Rom.* 5, 8, 10. And  
 notwithstanding, he still found them sinfull, and rebellious  
 to the day of his call, *1 Tim.* 1, 12, 13, 14, 15. *Col.* 1,  
 13, 21, 22. Yea even when he set his eye on them to take  
 them to himself, and for his owne, he found them in their  
 filth, and blood, and in onenesse, and fellowship with the  
 world, and yet did hee freely set his love on them and by his  
 Spirit washed them from their sins in his owne blood, and  
 graciously chose them out of the world, *Ezek.* 16, 6. *Rev.*  
 1, 5. *Ioh.* 15, 16, 19. *Tit.* 3, 3, 4, 5, 6.

So that his love is altogether free; and as it is free, so it is  
 righteous hee having offered the sacrifice, and presented his  
 blood to his Father, so as mercy and truth are met and by  
 view of his blood purged their consciences, and presenting  
 them in himself to the Father, who counts them righteous in  
 him,

him, hee loving them with a righteous love, *Psal.* 85. 10.  
11, *Heb.* 9. 12, 14. And also:

Hee in this freeness of his love having given his promise ;  
hee is righteous to perform, hee is also so righteous in love-  
ing, that he will treasure up, and not forget, but both make  
prosperous, and also recompense every fruite, and worke  
of his own Spirit in them, and that according as his grace,  
prevails in them, and leads them, to yeild up themselves,  
and their members therein, and thereto, in the services, and  
sufferings of love for him, and their brethren, and this also  
hee doth freely, and for his own sake. *Cant.* 5. 1. *Heb.* 6.  
10. 2 *Cor.* 9. 6. *Gall.* 6. 8. *Mat.* 10, 41, 42. *Psal.* 19.  
11. 1 *Cor.* 2. 9.

II. With a most delightfull, and well-pleased love, he hath  
set his delight and taketh pleasure in them, *Psal.* 16. 3. &  
33, 18. and 149. 4. And is well-pleased with them, as  
they are in him, and have him living in them, *Ioh.* 15. 1. 9.  
*Gall.* 2, 20. And soe with all that which by his Spirit hee  
worketh in them, and which through that Spirit, hee cau-  
seth them to doe, in prayers, prayles, and services of love.  
*Jer.* 9, 24. *Prov.* 15. 8. Yea so delightfull is he in this his  
love, and so well-pleased, that he hath set his desire, and  
placed his rest for an habitation in, and with them, *Cant.* 4.  
9, 10. *Psal.* 132, 13, 14. Yea so as hee affords them satis-  
fying, and well-pleasednesse in this his well-pleasednesse  
with them. *Psal.* 23. and 30, 3, 4, 5. and 116. 1.  
2, 10.

III. With a most abundant, and flowing love, his love  
so flowing on them, that he hath them ever before him, and  
his gracious eye upon them, *Psal.* 34, 15. So that hee sets  
them as the seal upon his hart, and as the seal on his arm.  
*Cant.* 8. 6. And hath graven them upon the palmes of his  
hands, *Isa.* 49, 16 ; So that hee worketh al their works in  
them, and doth all his works for them, and causeth all to  
work together for good to them, *Isa.* 26, 12. *Psal.* 138,  
8, *Rom.* 8, 28, Yea so as in due season, he imparteth all his  
counsell, and maketh them to know his mind, and all his  
works, *Ioh.* 15, 15, 16. 1 *Ioh.* 2. 20, 27. Yea even so  
that all his sufferings, death, resurrection, ascension, his  
victory, wisdom, righteousness, sanctification, and  
redemption is become theirs, as if they had done all. *Ioh.*  
14. 12. 1 *Cor.* 1. 30. 2 *Cor.* 5, 14. Yea hee conferreth on  
them,

them, and maketh them owners, and partakers of all that is his; even of his devine nature, in union, interest, usefulness, and conformity; and soe of all things pertayning to life, and godlinesse, 2 *Pet.* 1, 2, 3, 4. Yea soe that his Father, himself, his Spirit, his covenant, his priviledges, his inheritance, his people are all theirs; And this so operative, that they and all that is theirs, is gained to bee, and made his, 1 *Cor.* 3. 22.

IV. With a most honourable, and honouring love, the Lord Jesus so loving those that believe on him, and love him, that, hee will not accept to be loved, received, and acknowledged of any, that doe not in, with, and for him in a measure, love receive, and acknowledge them; but counts all that is done to them, as done to himself, whether in love, or hatred, and will not otherwise reckon of it, but in some measure will have them in, and for him loved as himselfe, *Mat.* 18, 5, 6. and 45, 40, 44. *Luk.* 10. 16, *Mat.* 9. 4, 5. 1 *Ioh.* 4, 17, 21. He putteth his name upon them, and his Spirit in them, and so beareth testimony, in, to, and through them, 2 *Cron.* 7, 14, 16. *Isa.* 59. 21. *Rom.* 8. 16. *Heb.* 11, 3. *Rev.* 2, 17. Hee giveth to them the Kingdome, and enheritance, the Father hath given him, *Luk.* 22, 29. *Heb.* 12, 28; and hee will have them to raine with himselfe, and make them rule over the nations, and judge the world, *Rev.* 2. 26, 27. 1 *Cor.* 6. 2. Yea hee blesteth, and honoureth with blessings, such as blese, love, esteem them. *Gen.* 12, 3. *Psal.* 15. 1. 4. And this so operative, that they so honour him.

V. With an everlasting love, hee hath loved them from eternity, in the roote and nature, *Pro.* 8. 30, 31. And doth soe love them to eternity in roote and branches, as they can never drop out of this love of his, 1 *Ier.* 31, 3. 1 *Ioh.* 13, 1. He loved them before they were, 2 *Tim.* 1. 9. And when they were his enemies, *Rom.* 5, 6. 10. And when he called them, *Tit.* 3, 4. 7. And hee loves them, even when he speakes hardly to them, and chastiseth them, 1 *Ier.* 31. 20. *Heb.* 12. 6. And when they are in tribulationes, and sufferings for his sake, *Psal.* 116. 15. And when they bring forth the fruites of his Spirit, and approach to him, *Cant.* 4. 9, 15. Yea he will love them for ever, and it shall shine forth upon them, without any darknesse, or interruption, when they shal be with him, and see his glory seeing as they

they are seene, and being made like him, and so rejoycing in his love for ever, and ever, *Ioh. 17, 24. 1 Ioh. 3. 1. 2. Rev. 21. and 22.* And this so operative, as it unites them in love to him for ever, and thus as the father hath loved his son Iesus Christ, so hath, and doth Iesus Christ love those that believe on him, and love him, only in this wee are to heed this caution, to keep us sober in the beliefe of so great love, viz. That as Iesus Christ made the propitiation himself for us in, and by himself without us, so hee, and hee only is the fountaine and cause in and through himself, of all this love, and fruites thereof to us so that, in this respect he hath no partners, *1 Ioh. 2. 2. Psal. 36. 9. Hos. 14, 8.* And for the communication of this his delightful love, and fruites thereof, he doth it according to his Fathers mind, who in all things will have his son Iesus to have the preheminance, his portion with out bounds, or measure, immeasurable, but to every one that believeth on him, a measure, according to the measure of Christ, *Coll. 1, 19. Ioh. 3, 33. Eph. 3, 7.* And this observed, wee may safely affirme, and verily believe, that as God the Father hath loved all men with a love of compassion, so hath Iesus Christ so also loved them that he hath given himself a rancome for all men, to be testified in due time, *Ioh. 3. 16, 17. 1 Ioh. 4, 14. 1 Tim. 2. 6.* Even so as the Father hath loved, and loveth his son Iesus Christ with a higher degree of love, and a more peculiar love, then he loved the world for whose redemption he sent him forth, *Ioh. 5, 20. Rom. 14, 9, 12.* Even so the Lord Iesus Christ hath loved, and doth love all those, that by his grace and Spirit are in the heavenly call brought into believe in him, and love him, even with the same devine, Spirituall, free, righteous delightfull, well-pleased, abundant, flowing, honourable, honouring, and everlasting love, in which the Father hath loved, and loveth him, himself, having affirmed it.

And to make a little use of this point, before we enter on the next.

*Vse. I.*

This may be an *Information to us*, both of the greatnesse of the love of God, and Iesus Christ our Lord, to all that believe in Iesus Christ, and love him, and also of the happy, and blessed condition of such believers.

I. For the love of God to these his people, wee may better expresse it by admiration, then description, For how great

is his goodnesse which hee hath laid up for them that feare him, and wrought for them that trust in him before the sons of men, *Psal.* 31. 19. That neither know, or love him, or them, it was love indeed, and that great also, to ransom, and redeeme them with his owne blood, from that great misery into which they were fallen, and then to make knowne this love to them, and therthrough to extend the choise fruites of his compassionate love to them as before, but as if all this were but a little in the account of so gracious a God to do for them, his love staves not in this, but floweth farther in loving them, as he loves his son to make them like his son, and sons in his son, who loveth them also as the Father loveth him, so that in this love, God maketh them his sons, his treasure, and delight, and hee is become their God and Father, their refuge, rock-portion, guide, and protector, and hath intressed them in, and made them, owners of all his owne things, and will bring them to raine together with Iesus Christ his son, and preserve them till he bring them to that inheritance with Iesus Christ and make them like him, to be ever with him, *Oh consider, and behold what mannr of love is this*, *Ioh.* 17, 23, *2 Cor.* 6, 18. *Psal.* 18, 1. 2. *Rom.* 8, 32. *1 Cor.* 3. 22. *1 Pet.* 1. 3, 4, 5, *1 Ioh.* 3. 1. 2.

I I. For the happinesse of the condition of such as believe in Iesus Christ and love him, enough is said, where such love is assured to them, and in such love to have forgivenesse of all their sins, acceptation of their persons, and access to the throne of grace, *Ab.* 10, 43. *Rom.* 3, 1, 2. To have the Lord for their portion, wisdom, righteousness, sanctification, & redemption, treasure & riches, *Psal.* 16. 5. *1 Cor.* 1. 30. To have him for their Father, and captaine, to acquaint them with the mysteries of God, to fight their battels, answer their enemies, subdue their lusts, tread downe Satan under their feet, *Isa.* 55, 4, and 42, 1, 8. *Mich.* 7, 18. *Rom.* 16, 20. To sanctify them throughout, and preserve them to his Kingdome, *1 Thes.* 5, 24. *1 Pet.* 1, 4, 5. To be blessed with all Spirituall blessings, and compleate in him, *Eph.* 1. 3. *Col.* 2. 9. To have him loving them, as the Father hath loved him, and so estating them in all his owne things so as they who because of the excellencie of his loving kindnesse do put their trust under the shadow of his wings, shall be abundantly satisfied with the fatnesse of his house, and he wil make them drink of the river of his pleasures, and fill them with ful-

fulnesse of joy in his presence, and pleasures at his right hand for evermore, *Psal.* 36, 7, 8, and 16, 11. So that wee may well say of them: happy art thou Oh Israel, who is like unto thee Oh people saved by the Lord, the shield of thy help, and who is the sword of thine excellencie, and thy enemies shall be found lyars unto thee, and thou shalt dwell in safety alone, *Deut.* 33. 29. 28. *Psal.* 31. 20. *Mich.* 7. 9. 10.

*Vse.* II:

This may also be a motive to presse forward, and allure all men, to looke to Iesus Christ and come in, and submit to him, in repenting, and forsaking their sins, with all their former delights, and hopes, and believing the Gospell in its report of the great love of God in giving his son to die for their sins, and rise for their Iustification, and suffering this tidings to prevaile to the breaking of their harts in sight of, and sorrow for their sins against so gracious a God, and so loving a saviour and for which the Lord Iesus suffered so much, and to cause them to renounce, reliance on any wisdome, strength, righteousness, or works of their owne endavourings, seeing nothing lesse, then the blood-shedding of Iesus Christ could make peace for them, nor any thing but the Spirituall application of that blood can effect peace in them, *Mar.* 1. 15. *Act.* 2. 37. *Zach.* 12, 10. *Phill.* 3, 3, 4, 7, 8. *Gall.* 2, 21. 1 *Pet.* 1. 2. Therefore to looke, and submit to Iesus Christ and to waite for Spirit, and teaching from him, and not to rest but be attending the Gospell, and yeelding to all the Gospell requires, till he by his Spirit, applying the vertue of his death, and resurrection to them, do overcome them to believe, and so effect peace, and newnesse in their hart, *Isa.* 42, 1, 8, and 45, 21, 23. *Ioh.* 8. 30, 31, 35. *Tit.* 3. 4. 5. And the rather and the more are they to be vehement for this and presse heertoo, because in the attainment of this, so great and peculiar love is to be met with all, *Ioh.* 1. 12, and 3, 16. and 7, 37. 39. Therefore, whatever thou bee, that hast not yet attained, let the hear-say of this great, and peculiar love to such as believe in him, and love him now prevaile with thee, and perswade thee to open thy eare, and attend with thy hart to the Gospell, and suffer it to prevaile with thee to bring thee to repentance, and faith in Iesus Christ, and to the love of him: Oh consider.

*Motives:* I.

Iesus Christ hath loved thee, his compassiones have been

great towards thee, he gave himself a ranfome for thee, and died a grievous and ignominious death for thy sins, and rose for thy justification, and is become thy Lord, to whom thou owest thy self, thy life, and all that thou hast, and hee hath powre to absolve thee, and powre to judge, and condemne thee, and yet waites for thee, and stands ready to send forth Spirit to thee, to make knowne his grace in thy hart, and bring thee into him, *1 Tim. 2. 6. Heb. 2. 9. Rom. 14. 9. 10. 11. 12. 1 Cor. 6. 20. Psal. 68. 18.* And shall not all this goodnesse melt, and breake thy hart in pieces for thy sins, for which his blood was shed, and for thy long estrangement from, and oft rebelliones against him that hath so loved thee, and died for thee, and to renounce reliance on thy owne wisdom righteousnesse, and strength to fall downe before him, and turne to him, and seeke for life, and Spirit from him, and the rather seeing he might justly condemne thee, and yet in his so great love, and compassion still calleth thee, saying, seeke mee, and live; Oh turne thee, horne thee, that iniquity may not be thy destruction, *Ezek. 33. 21. and 18. 30. 31. Isa. 55. 6. 7. Pro. 8. 31. 35.*

II. If thou obey this his heavenly call; soe as thou be overcome thereby to deny thy self, and renounce thy owne former lusts, & hopes, and to believe his love, and goodnes; soe as thou depend on him for life, & love him, thou shalt not only receive remission of sins, and a new hart, with peace therein, & access in grace, which yet is better then all the things of this world. *Rom. 4. 23. 25. & 5. 1. 2. AB. 10. 43. Psal. 32. 1. 2.* But thou shalt therewith also partake of the same peculiar love of Iesus Christ, in which himself is beloved, and shal not this allure, & move thee to seeke him. *Ioh. 7. 37. 38. 39. & 14. 21. 23.*

III. And the more to move, & encourage thee to this repentance and faith in him, he hath caused this his speciall love, that he beareth to those that believe on him, and love him, to be written, and spoken off. That thou mayest know, what love thou shalt partake off in believing in him, and loving him. *Ioh. 20. 31. Rom. 15. 4. Ioh. 1. 7. & 5. 34. 1. Ioh. 1. 3.* And for a paterne, and farther encouragement to thee, he hath already communicated of his speciall love to such, as before they believed, were as great sinners, and as far off as thou, to encourage thee to repent, and believe, that thou mightest partake of the same love also, *1 Tim. 1.*



15, 16. And will not this prevaile with thee.

IV. And to remove all stumble, because thou canst not come to Iesus Christ, unlesse God by his Spirit draw thee, this also he hath declared, that at one time, or other, he will be tendering to thee, yea, and its not to be doubted, when by his servants hee is teaching the Gospell to thee. *Pro. 8. 31. 32. 35. Ioh. 1. 4, 5, 9. Mat. 28. 20.* But thy ineffellity ought rather to stir thee up to pray him to draw thee, then to stumble, and discourage thee from turning in to him, *Cant. 1. 4.* And I pray thee answer in thy hart this question; the Gospel having been preached to thee, hast thou not at one time, or other felt, or discerned some spiritual motiones about the death of Christ, for sinners hinted into thy hart with such light as hath given thee to see much sinfulness, and miserie in thy self, and much mercy, and hope in Christ, and this with such force, as it hath strooke at thy hart, and stirred, and moved with in thee, to encline thee to repentance of thy sins, and to believe in Christ how sayest thou, didst thou never meete with his Spirit thus moving to have drawne thee to Christ, yea doth he not now stir when these things are put to thy remembrance, sure in these seasons hee is calling thee, and striving with thee, to draw thee, hee is taking the yoke from of thy jawes, and laying meate before thee, wherefore, though thou be blind, and deafe, and lame, yet now looke, and heare and rise, and do not refuse, or withdraw from his Spirits operationes, for he hath powre to bring thee in, and if thou do turne in at his reproofes, and turnings, he will powre forth Spirit on thee, and make known his gracious words unto thee, *Ier. 2. 5, 6, 30. Mich. 2. 7. Rev. 3. 20. Gen. 6. 3. Hos. 11. 3. 4. Mat. 23. 37. Isa. 42. 18. Pro. 1. 23. 2 Cor. 6. 1. 2.*

It is thy refusall, and withdrawing in these seasons, that endangers thee to the great condemnation; Oh therefore turne not from him that first speakes from heaven, deprive not thy self of such precious mercy, and life, *Ioh. 3. 19. 1 Cor. 2. 3. and 12. 25.* But if others will by following lying vanities forsake their owne mercies, and in such seasons, for worldly causes hang back, and loose their owne soules *Iema. 2. 8. Mat. 16. 24. 25.* Yet thou that art pinched with, and troubl'd for thy sins, and afraid of wrath, and death, and hast assayed many wayes in workings of thy owne, to

find peace, and life, and not attained, but art weary, and heavy laden; Oh let the tidings of this grace, and love of Christ and all these motives therefrom prevaile with thee, to let go all thy other hopes, and desires, and repent, and believe the Gospell, acknowledge the grace of Christ, and submit and harken to him, and yeild to his gracious call, and operations, who calleth thee by name, and he will give thee the rest, and life, *Mat. 11, 27, 28. Isa. 55. 1, 3, and 61, 1, 2, 3. Psal. 34. 8. Taft, and see, hee is gracious.*

*Vsc. III.*

This also may be an admonition to all men believers, and others to beware of judging of Gods hatred, or love towards any man, or of the miserableness, or happiness of any mans Spirituall, and eternall condition, by a mans having, or wanting, being rich, or pore in the honour riches, friendship, powre, or good report among men, seeing this love of God that makes happy, is not like that of the world nor so testified; and knowne all things of that nature comming alike to all good, and bad, *Ecclesi. 9. 1, 2, 3.* Such as are very dear to God, may in all these outward things be very pore, *Lam. 2. 5.* As Iob, and such may be very rich as David, Salomon, &c. And such as live in ignorance, unbelieve, and impenitencie, may be very pore, and such may be very rich, *Lam. 3. 1. 6. Jer. 5. 4. 5.* And so may men given up of God be also very pore, *Isa. 1. 6. 7.* And such also may be very rich in these outward things, *Jer. 12. 1. 2. Iob. 21. 22.* So that by these things, love or hatred cannot be knowne, only corrections, by afflictions, meeting with a man, to prevent his sinning, or humbling, and turning from sin, are found most often on those God most loves, *Heb. 12. 7. Hose. 4. 14.* Wherefore to judge a mans self, or others simply by such outward povertie, or riches, fulnesse, or want, prosperity, or adversity is very unsafe, and the way to justify the wicked, and condemne the generation of the just, *Psal. 73. 1. 15.* And therefore to be thunned of us, *Iob. 7. 24.* Yet doth not this hinder, but that the receite of such outward favours as they, are fruites of Gods tender compassion, and his love, and faith-fulnesse to his redeemed ones procured, and sanctified, through the blood, and grace of Christ, and the receiver in beholding that grace made more humble in himself, and enlarged thereby to give thanks to God and shew forth his love

love to brethren, and compassions to men more abundantly, are testimonies of favour from God, and of grace in the receivers, *Psal.* 145. 8, 9, and 136. 24, 25; and 111. 5. and 75, 3. *1 Tim.* 4. 4, 5. *2 Sam.* 7, 18, 19. *2 Cor.* 9. 8. 15. And also correctiones for offences received, as from the hand of a gracious God, and as sanctified through the blood of Christ, in which the receiver is humbled to the acknowledgement of his owne sinfulness, and Gods righteousness, and so more submitted to the teachings of grace, corruption more mortified, and he more conformed to Christ, are arguments of favour to the receiver, *Pro.* 3. 11, 12. *Heb.* 12. 5. 11. *Lam.* 1. 12.

Whereas when a man prospers in outward things, growing proud, and persisting in evil more abundantly thereby, It is an argument of displeasure from God, and wickednesse in man. *Psal.* 73. 5, 6, 7, 8, 9, 18. and 92. 6, 7. And so likewise is it; for men to be followed with judgements, & therein to grow hard, and desperate in persisting in evil wayes, *Exod.* 7. &c. *Isa.* 26. 10, 11. *Though still, outward prosperity, or adversity bee of themselves neither proofes of love, nor of hatred in God.*

#### Vse. IV.

This likewise may bee, both an admonition, and motive to such as are babes, and yet but weake in the faith of Christ, who through some spiritual discoveries of the grace of Christ in the Gospell, have been helped in some measure to deny, and goe out of themselves, and to receive the Gospell, so as in some measure they believe in Christ, and love him, and yet are but weake, and lyable to many infirmities; as the disciples at the time of this love affirmed were; To you I say, seeing this is recorded, and spoken for your sakes, that you may know what portion you have in Christ Jesus, and with what love you are beloved of him, as is before shewne.

Oh: be warned, and moved to looke for this love, Oh do not sit downe, and rest in this that you have seene his love to man-ward, and experimented his compassions to you, and found some peace in your consciences, in receipt of remission of sins, and some accessse to the throne of grace, though this be sweet, and precious, but waite through the Spirit in dependance on him, and in this confidence, seeke earnestly, in supplication, and use of his appointed meanes, in attending

to the Gospell, to have your faith established in his peculiar love of delight, and well-pleasednesse, *Rom. 5. 1. 5. Heb. 6. 1. Gall. 5. 5. Psal. 105. 1, 8, and 106, 4, 5. Eph. 1. 17. 20.* And give all diligence, by excercising, and walking in faith, and love, and yeelding too, and bringing forth the fruites of the Spirit, and waiting at his posts, that you may have this speciall love of Christ more cleared, and assured to you, *2 Pet. 1. 5, 11. Heb. 6. 11. Isa. 55. 1. 9. Pro. 8. 34. 35.* And to that end, suffer not your hart by any meanes to fall back to the love of the world, and the things thereof, *1 Ioh. 2. 15. 16.* Neither desire to be loved of Iesus Christ as the world loveth her friends, *Ioh. 14. 27, and 15, 19, 20.* Nor to be adorned, and filled with such praise honour, riches, friends powre, and good report as the Lord often filleth his enemies withall, and they that have their portion in this life glory in, *Ioh. 21. Psal. 17. 14.* And if the Lord do give you a fulnesse in such outward things, beware you, do not set your hart upon them, nor glory of them or be delighted with them, *Psal. 62. 10. Ioh. 31. 24. 25.* Least they turne to be a snare to you, and so damp your delight in good, and intangle, and unfit you for the service of the Lord, and so deprive you of better riches, *Dent. 8. 10. 20. 1 Tim. 6. 9. 10. 11.* But in jealousie of your selves, and in confidence in him, pray him to be mercifull to you, in fitting you for all he giveth you, and to blesse his mercies to you, in framing your hart by his grace to the acknowledgment of his goodnesse, and faithfulnessse, in good use making of all the things he giveth into your stewardship, and that the light of his countenance may shine upon you, *Pra. 30. 7. 8. 9. Psal. 67. 1. 2.* That you may take occasion more abundantly thereby, to hold forth the word of life, *Phill. 2. 16.* To shew compassion, and do good to all men, and be ready for every good worke, *Tit. 3. 2. 8. Gall. 6. 10.* To testify love in the services thereof, more abundantly to the household of faith in fathering the ministration of the Gospell, reliefe of the needy bowels of the saints, use of hospitallitie, and so to be rich in good works, *Gall. 6. 6. 9. 10. Philem. 7. Heb. 13. 1. 2. 1 Tim. 6. 18.* And so shall all your outward fulnesse be no hinderance, but profitable to you, and others, *Ecclez. 7. 11.* Againe if the Lord deprive you of such fulnesse, and keepe you low, and excercise you with tribulation in that respect so as you are poore, and destitute of fame, riches,

riches, friends, liberty, &c. among men, bee not offended, neither murmur at his dealing with you, seeing you are deprived of nothing, but what Jesus Christ was deprived of in this life, hee was the chiefe beloved, yet hee was more emptied, and afflicted heere then you are, yea have not resisted against sin, holding forth the faith to the bloud, it is enough for the disciple, to have as good use heere as his master, but you are not yet brought so low, *Joh. 2. 10. Mich. 7. 9. Heb. 12. 3. 4. Joh. 13. 16, and 15, 19, 20.* Do not murmur therefore, but in patience possesse your soules, *Luk. 21. 19.* Yea, and the rather, seeing the want of these outward things and afflictions about them, is no argument of want, or hinderance of having the most peculiar love, *Pro. 3. 12. Jsa. 43. 1, 2, 3.* Yea, when they are occasioned by the profession of the Gospell, and suffered for the Gospell sake, they are great testimonies of peculiar love, *Act. 9. 15. 16. Rev. 7. 14. Mat. 5. 11. 12.* Wherefore let neither fulnesse, nor emptinesse withdraw thee, but let they hart be one, and thy desires towards such love, as in which Christ Jesus is beloved, and seeke to be settled and stablished therein, seeing it appertaines to thee.

### Vse. V.

This likewise may be an exhortation to all that believe in Jesus Christ and love him, rightly to prize, and estimate this peculiar love of Christ to them; Soe as:

I. To rejoyce in the Lord evermore, and let the portion you have received of him, and that you have in him be well-pleasing to you, and seeke, and receive, and take up all your satisfying, content, and glorious, rejoycing therein *Phil. 4. 4. Rom. 5. 11. Psal. 16. 5, 6.*

If you have fulnesse of outward things, and bee soe kept, and carried in the use thereof, that the world cannot, but commend you, and that many are beholding to you; yet doe not you rejoyce in this, *Iob. 31. 35. Hose. 14. 3. Psal. 20. 7.* But rejoyce in the Lord that hee is your portion, and hath forgiven you your sins, accepted you to favour, and is become your wisdome, righteousnesse, sanctification, and redemption; and hath given you his promise, that hee will bee with you, your strength, guide, and salvation, *Ier. 9. 23. 24. 1 Cor. 1. 30.*

If the Lord hath enlarged you with many vissits, and use-  
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full

full spirituall gifts, and great successe therein, that much is done by you, and you therein preferred before many others, yet in this rejoyce not, that you are so enlarged, and preferred before others, but rejoyce in the Lord, that is become your portion, and hath writ your names in Heaven, and set his delight on you, *1 Cor. 4. 6, 7. Luk. 10. 20.*

If the Lord exercise you with wants in outward things, & many tribulationes, yet be not discouraged, but rejoyce in the Lord that hee is your portion, and that you have in him all fullnesse of spirituall blessings, and treasure that cannot be wasted, and that hee hath set his love on you, and giveth you all things pertaining to life, and Godlinesse, and will cause all things to work for the best to you, and after a little tryall possesse you with the crowne of life, let the beliefe heereof cause you to endure, as seeing him, who is invisable, and suffer not temporary afflictionnes, to hinder your rejoycing in him, *Lam. 3. 19. 24. Psal. 119. 55. 57. Eph. 1. 3. 2 Pet. 1. 3, 4. 2 Tim. 4. 8. Heb. 11. 26. 27. Psal. 66. 6. Who will in due season fill you with joy.*

If the Lord try you with some darknesse, hidings of his face though that bee the forest of all tryals; yet let not your hart sinck into discouragement, nor count it a strange thing, as if it could not stand with peculiar love, or might not befall beloved sons, but in the depth of humilliation, and abasing of your selves; yet rejoyce in the Lord that is yours, and hath appeared to you, and because he loved you with everlasting love, hath drawne you with loving kindnesse, and though he hide his face from you both still, even now love you, and is your light and protexion, in him is noe change; and in due season, he will return againe to you, and bring you forth to the light, and you shall see his righteousnesse, *Ier. 31. 3. 20. Lam. 3. 31. Mich. 7. 7, 8, 9, 10. Therefore rejoyce in him.*

If divers temptationes assaults you, rejoyce not in sight of many outward, and sencible helps, and props, but rejoyce in the Lord, and in the powre of his might, *Eph. 6. 10. &c.* In a word: when you aproach his courts, and use his ordinances; yea, and at all times rejoyce in the Lord, because of this his great, and peculiar love, and loveninesse. *Cam. 1. 4. Psal. 27. 4.*

I I. To be meeke, and patient in all the tryals, we meete withall for the profession of the Gospell, and for walking in  
faith,

faith, and love, and the services thereof, and to bee constant therein, notwithstanding all tryalls wee must meete with for the same seeing hee loves us with such speciall, and peculiar love, *Heb. 10. 36. Rev. 2. 10. and 12. 11.* And that also seeing. It is agreeable to the having of his choyse love to goe through many sufferings in the services of love, *Ab. 9. 15, 16.* It is from the hand of our well-beloved, that loves us so dearly, who is the Lord of all, and all are his servants. *Eccles. 3. 14. Psal. 119. 89, 90, 92.* It is the appointed way to passe through, before we can come to enjoy the harvest, and fulnesse of his peculiar love, and choise fruites thereof, *Ab. 14. 22;* And that in due season as wee suffer with him, wee shall raine with him, *2 Tim. 2. 12.*

III. To love one another as Jesus Christ hath loved us, even so freely, delightfully, flowingly, &c. And to walk in such love, and fellowship together, &c. *Eph. 5. 1. 2.* To all which by this love of Christ we may be exorted, but the speciall use, in which wee may come to see, and ataine to all set forth, in these uses is that which followes in the next point.

The Second thing to bee veiued is, Our Saviours gracious invitation, or charge. *Viz. Continue yea in my love.*

This sentence by the whole drift, & scope of our Saviours instruction in the simily from *Vers. 1.* to this *9 Vers.* appears to be ment in as large a sence as *Vers. 4. Abide in me,* and *I in you,* and as *Vers. 7. If yee abide in mee,* and *my words in you:* Soe as the sence appears to bee twofold.

First, *Continue yea in my love,* That is, Depend and rest upon it, and rest your selves satisfied with it, and turne not aside from this my love, to seeke, or desire any other loves beside mine, *Psal. 36. 7, 8. and 73. 23, 26. and 23. and 27. 1. Isa. 28. 12, 16. and 30. 15, 16.*

Secondly: *Continue yea in my love,* That is, let it bee ever with you, in you, and before you, and have its perfect working in you in all its operationes, and doe not smoothen it, or shrinke from it in any of its workings, and motiones, *Rev. 3. 3. Jam. 1: 25. 1 Theß. 5. 19.*

So that the meaning of the words appeare to bee as much, as if our Saviour had said in more words to his disciples, and to us in them.

I. *Continue yea in my love,* take up all your satisfying, and well-pleasednesse therein, *Psal. 16. 5, 6, 7, and 18, 1, 2, 3.*  
*Phil.*

*Phil.* 3. 3, 7, 8, 9. Drink in all your delight, and refreshing therefrom, *Joh.* 7. 37, 38, 39. *Psal.* 36. 7, 8, 9. *Cant.* 1. 2, 3, and 5, 1. And take up all your consolation, and glorying in this my love, *Jer.* 9. 23, 24. *1 Cor.* 1. 30, 31.

I I. *Continue ye in my love*, walk in it, and yeild up your selves to go forth in all the operations of it, doing all you do in the remembrance, believe, of, and confidence in this my love, and in submission too and walking in the same, *Col.* 3. 16, 17, and 2, 6. *Gall.* 2. 20. *Rom.* 6. 17, and 12, 1. 2. *Phil.* 2. 2. 6. So that to take the sence, both in a brieve summe, and in an amplified explication it comes both into the same sence, As.

I. To take it in a brieve summe, it appears to have this sence, *continue yea in my love*, (that is as much as to say) so cleave to me, and demane your selves to mee-ward, in accepting of, and yeelding to my love, in taking all your satisfying in it, and yeelding all your service to it, that you neither turne aside, and wind out your selves from it nor cause mee to hide, or withdraw it from you, suitable to this are such prayers, and exhortations, as. *Col.* 1. 9, 10, 11, and 3, 9, 10, 16. *Eph.* 3. 16, 19, and 4, 1, 7, 22, 24. *Eph.* 5. 2.

For such as so continue in his love, that by his love, they be enflamed with, and led out in the love of him, shall partake of more abundant testimonies of love from him, *Pro.* 8. 27. *Joh.* 14. 21, 23. But such as withdraw from resting, and delighting in his love, and yeelding up in love to the requirings, and operations thereof, hee will not flow in upon them, with appearance, and testimonies of his delightful love, but rather hide the same from them, *Heb.* 10. 38. Therefore for our profit he said, *continue yea in my love*, viz. in resting in, and yeelding to my love.

I I. To take the sence in an amplified explication in some particular branches, to continue in this love of Christ containeth in it these particulars.

I. To remember his love with all the fruites thereof, so as wee never forget, nor be unmindfull of the same, but keepe it in our mind and hart, as it hath beene by the word of grace, and his Spirit therein made knowne to us, *Cant.* 1. 4. *Psal.* 103. 1. 5. As to say.

His redeeming us by his blood, even when wee were his enemies, *Rom.* 5. 5, 6, 10. *1 Cor.* 15. 1. 4.

His accepting, and receiving us, when in the heavenly call



call wee were presented to him , though wee were then in our blood, hee washing, and speaking peace to us, and in us, even by his blood that was before shed for us, *Ezek. 16. 4. 6, 9. Rev. 1. 5.*

His becoming all things for us, and to us, even wisdom, righteousness sanctification, and redemption, Father, Brother, Prince, teacher, &c. *1 Cor. 1. 30. Psal. 9. 6.*

His oft supporting, relieving, and visiting us, and assuring his gracious presence with us, and giving us some experiment thereof in his gracious operations , *Psal. 34. 4, and 116, 1, 10. Isa. 43. 1, 2, 3. Rom. 5. 2. 3. 4.*

His making us sons, and therein partakers of all his son like priviledges, and therein filling us with peace, and assurance of raining, and so the first fruites of eternall life, and the hope of the inheritance, and Kingdome, *Joh. 1. 12. 1 Ioh. 3. 1. 2. Rev. 1. 6, and 5, 10. Rom. 5. 2. 3.*

His making an everlasting, and free covenant with us, engaging himself to us for all these high priviledges , *2 Sam. 23. 5. 1 Cron. 16, 15, 18. Psal. 105. 8. 9. 10. Of which himself is ever mindfull.*

And of all these things to be mindfull , is one step of continuing in his love.

I I. To abide in and keepe fast, and constantly at all times, that judgement esteeme , and prizing of his love , and the fruites thereof , and the goodnesse and equity of all it requirereth, and worketh, which was begotten, and quickened up in us, upon the first discovery, and communication of his love to us by his Spirit in , and through the word of grace , in which wee were enabled to believe , and this is another step of continuance in his love, *Pro. 31. 21, 22, and 4, 20, 21. Rev. 3. 3. Ier. 2. 1. 5. Dent. 32. 15. 18.*

I I I. To abide in , and hold fast our confidence in his love, and goodnesse which by his grace he hath begotten, trusting perfectly to his grace , and this is to stand, and stay in his love, *Heb. 3. 6. 14, and 10, 35. 1 Pet. 1. 13.*

I V. To account this love of his, with the fruites thereof riches enough without desire , or regard of any other love, or fruite to enrich us, and this is to take up our content , and lie downe in his love, *Psal. 73. 23. Phil. 3. 7. 9.*

V. To suffer this love of his thus remembered , esteemed, trusted to with content taking therein , to have its perfect worke in, and with us, *1 Ioh. 4. 10. 11. 12. 17. 18. 21. In making*

making the world, with all the glory riches, and goodlineſſe thereof, as contemptible to us, as it will, *Phil.* 3. 7. 8. *Jſa.* 40. 7. 8.

In mortifying all the affections, and luſts of the fleſh, and luſtes after any thing beſides this love of Chriſt, and the fruites thereof, *Col.* 3. 1. 4. *Gall.* 5. 23.

In carrying us forth to the acknowledgment of our owne nothingneſſe, and confeſſion of the great love of God, and ſeeking the enjoyment of it more and more, abundantly, *Pſal.* 103. *Rom.* 1. 16. *Cont.* 1. 2. 3. 4.

In enflaming our deſires, and commanding all our powres for all ſervices of love, through all labours and ſufferings laid before us, *Rom.* 12. 12. *Phil.* 2. 1. 2. 6. *Rev.* 12. 11. 2 *Cor.* 5. 14. And this is to yeild up too, and to eate, and drink in, and digeſt his love, *Ioh.* 4. 32. 34.

**V I.** To exerciſe our ſelves, and walke in this love of his, with this remembrance, and eſtimate of, and confidence in, and yeelding to the operation of this his love, and to do all wee have to do in performances, or ſufferings, in, and through this remembrance, believe, and acknowledgment of the love of Chriſt, which is to walke in his love, 1 *Cor.* 13; 1, 13, and 16, 14.

**V I I.** To rejoyce evermore in the Lord, and in this his love, and to give him thanks, waighting for the enjoyment of the fulneſſe thereof, *Phil.* 4. 4. 1 *Theſſ.* 5. 18. 1 *Joh.* 3. 1. 2. And thus alſo we ſhall be clothed with his love.

All theſe particulars joyned together are included in continuing in his love; ſoe that the ſence, whether briefly propounded, or largely ſet forth with explication meete in one; to continue in his love, in performance of which abiding in his love: what freedome from ſinne in reſpect of accuſation, or tyrannicall commands: what freedom from the bondage of the law, and from terrors, and feares of wrath, and death: What enjoyment of peace, and joye: What heavenly operationes in purifying the hart, and filling with childlike love deſires, and ſweet content: What experiments of ſtrength, and goodneſſe is found, none know, but thoſe that experiment it. *Rom.* 5. 1, 5. 1 *Cor.* 2. 14.

But al they that continue thus in his love, doe both know, and experiment it ſuch, and ſoe good, that is better then life, 1 *Ioh.* 3. 1, 2, 3. *Pſal.* 63. 1, 2, 3. And they have their experiments for the prooſe, and can ſet their ſeale to the

the same, witnessing him to be true, *Rom. 8. 1, 2. Ioh. 7. 37. 38. 39. & 3. 33.*

And from this gracious charge, and invitation of our Saviour to his disciples, to continue in his love, arise two observations clearly,

*Obs. I.*

The infinit love, and good will of Jesus Christ, to those that believe in him, and love him, farther shewing it selfe in this, that he is not content only to love them; and so peculiarly to love them: yea, and to make known such love to them also, but that hee would have them also alwayes to continue, and abide in this his peculiar love, and receive al refreshing, and satisfying in it, and to be ever with him, and before him, eating, and drincking loves in his presence, *Psal. 36. 8. and 65. 4. Cant. 5. 1.* A favour greater then that of David, to Mephibosheth, *2 Sam. 9. 7.* Even as much as that desired by the church, *Cant. 8; 6.* Well may his love be said to passe knowledge for height, breadth, depth, length, *Eph. 3. 18, 19.*

*Obs. II.*

The infinit obligation, in which believers are to Jesus Christ, and soe their duty, and way, that is safe, and seemly for them, and well-pleasing to him; namely: *To continue and abide in this his love*; Allwayes to remember, and prize it; to rest on, and yeild too it, to dwell, and walke in it, as is before-shewne, *Eph 5. 1, 2. and 4. 1, 7, 20, 24. Psal. 23. to the end.* To which his great love obligeth, and his charge, from both which there are good grounds, and strong motives of much usefulness to us, as to instance a little; It serveth

I. To reprove such believers, and professors of the Gospel of much faultinesse, and ingratitude, as having made some beginnings in the Spirit, and in receite of some spirituall light in the Gospel, helping them to believe, have expiermented, not only peace in conscience, in believe of the atonement made by Christ, but also in dependance on Christ, have met with some discoveries, insights, and tast of his peculiar love, and lovelinesse, and the sweet movings,  
and

and operationes thereof, 2 *Cor.* 3; 3, 18. *Heb.* 10. *Gall.* 3. 1, 2. and 4, 15. Who notwithstanding are againe withdrawn and turned aside, either to delight themselves with, or to heape up to themselves, or adorne themselves with, or seeke satisfying in the glory, riches, and things of this world, 2 *Tim.* 4, 10. Or to please themselves, or others in any idollatrous, or superstitious service, or to perfect themselves, in becoming under the bondage of the law to help themselves, with fleshly observances, and performances, to make up their assurance, or faith, *Gall.* 3. 1, 13. and 5. 1, 5, 6. and 4. Yea, or that have in any sort lost their first love met, with in Jesus Christ. *Rev.* 2. 4. 5. To which, what need more be said then, *Behold and remember this his so great love*, And what hart will it not wound, to think, that it should bee so bewitched, after the tast thereof, to commit so great folly, to preferre vanity; to charge the allmightie with iniquity, to requite him so evill, that is so gracious, *Oh great folly*, *Gall.* 3. 1, 2, 3, 4. *Ier.* 2. 5, 6, 13, 41, 46. *Dent.* 32. 2. 6, 7.

II. To admonish all that have believed in Jesus Christ, and loved him to acknowledge the cause of all their weakness, and in temptationes readinesse to start aside for gain, or feare; all their murmurings discontents; all their follies through envy, wrath, or any worldly, or fleshly lusts, to proceed from a forgetfulness of this great love of Jesus Christ, and of God in him, and want of resting thereon, and yeilding up to, and walking in the motiones thereof, which would have preserved them. *Iam.* 1. 12. *Dent.* 32. 4. 5. 6. 15.

III. To exort us to love the Lord Jesus, *Psal.* 31. 23. And to set forth the praises of his love, *Psal.* 145. to the end. And to continue, and abide in his love, accepting it, and yeilding to it, as is before shewne, the directions whereto followeth.

The third thing to bee veiued is :  
 the sweet , and safe direction ,  
 our Saviour giveth his disciples ,  
 how to continue in his love , in  
 which direction , a gracious pro-  
 mise is encloded ; *If yee keep my  
 commandments , yea shall abide in  
 my love , even as I have kept my Fa-  
 thers commandments , and abide in  
 his love .*

**F**OR our better understanding of this direction , and pro-  
 mise , First , wee have two things to bee enquired into ,  
*Viz. I. What were the Fathers commandments concerning  
 Jesus Christ , which he kept .*

*II. How , or in what manner Jesus Christ kept his Fa-  
 thers commandments secondly , wee have two things expres-  
 sed to be veiued , and believed of us , Viz. I. That Jesus Christ  
 did keepe his Fathers commandments , II. That in keeping them  
 he did abide in his Fathers love .*

Thirdly wee have our saviours affirmation , containing  
 both .

*I. The direction how , and II. The promise of continu-  
 ing in his love .*

First : For the things to be enquired into that wee may  
 know them , the first is what were the Fathers command-  
 ments concerning Jesus Christ , and in the scripture they ap-  
 peare to bee , these two commandments .

*I. That he should save all men , by giving himself a ran-  
 some , and offering up himself a sacrifice for them , to make pro-  
 pitiation for their sins , so as to make them saveable , and to  
 open the door for a speciall and eternal saluation , for al those  
 that submit to him , and believe on him , 1 Tim. 2. 4, 5, 6 .*

*Heb.* 10. 7. And this command enclides in it his taking the nature of mankind, subject to humane infirmities, *Rom.* 6. 3. His being made under the law for them that were under the law, *Gall.* 4. 4. 5. His bearing the sins of the world, *Ioh.* 1. 29. *2 Cor.* 5. 19. His dying the death for every man, *2 Cor.* 5. 14. *Ileb.* 2. 9. His rising againe acquit of all the sins imputed to him, and a victor over all the curse, and death imposed on him, and over all the enemies he conflicted with, *1 Cor.* 15. 4. *1 Pet.* 3. 22. And so by the eternall Spirit offering himself with out spot to God, sealing the new Testament with his precious blood, and with the vertue thereof entred the holy of holies, to make reconciliation for the sins of the people, and appeares in heaven before God for them, *Heb.* 9. 11. 12. 14, 15, 16, 17, 23. 24. All this is in the first commandment.

II. That he should bring all men to the knowledge of the truth, and so enlighten, and convince them, that the Lord may dwell among them, and how ever, that they may be brought to acknowledge Jesus the Lord to the glory of God, *1 Tim.* 2. 4. 6. *Rom.* 14. 9. 11. 12. And more especially such as are in the day of grace submitted to the acknowledgment of the truth, to guide them into all truth, and to unite, and conforme them to himself, making them meete for, and in due season partakers of the inheritance with himself, *Ioh.* 16. 13, 14, 15. *Isa.* 55. 4, 5, *2 Cor.* 3. 3, 18. *Coll.* 1. 12. 13. *1 Pet.* 2. 3. 9. And this commandment containes in it, His declaration of the Gospell, His communication of Spirit, His enlivening the dead, His opening the eyes of the blind, and the eares of the deaf, his bringing the prisoners out of prison; his comforting, cloathing, and bewtifying them with grace, and glory, *Isa.* 61. 1. 2, 3. *Luk.* 4. 18, 21. *Isa.* 42. 1, 8, and 49, 6, 9. And that these two commandments, the one to work, and accomplish in himself, as the publick person in the roome, and place, a perfect salvation for mankind with God by giving himself a ransom for them, and so purchasing them into his owne dispose as their Lord, and so making them saveable, *Rom.* 14. 9. 10. 11. 12. The other to offer the knowledge, and renders of this grace to them, that they may come to the knowledge of the truth, *Ioh.* 1. 9. And that such as are submitted to the acknowledgment of the truth in the day of grace, and abide therein, hee to confer upon them, and work in them eternall

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saluation, *Ioh. 8. 31. 36.* That these bee the commandments of the Father concerning Jesus Christ our Lord is evident.

I. By the expresse, and plaine affirmation of the scriptures, speaking of the mind, and will of God, concerning the Man Jesus Christ the mediator betweene God, and men what God willeth concerning him, that he would have done by him; It saith of the first, *God will have all men to be saved*, And of the second, *And come to the knowledge of the truth*; And speaking of the answerable performance by Christ it saith of the first, hee gave himself a rancome for all; and of the second, a testimony, or to be testified in due time, *1 Tim. 2. 4. 5. 6.* Both which are expressly said in other places also, to bee his will to be done by Christ, and which he came and undertooke to doe, and having finished the one part, that respecteth the one commandment, and beene performing, and stil is performing the other part of his wil which respecteth the other commandment, *Psal. 90. 7, 8, 9, 10. Heb. 10. 7, 9, 10, 12, 15, 16. Isa. 61. 1. 2. 3.*

II. By the plaine testimony, and confession of Jesus Christ himself, who as he was abased, and died for our sins, and rose for our justification, and so offered himself as the rancome to God, and became the propitiation for the sins of the world so he comprehendeth his humiliation death, and resurrection, under the first part of the will of his Father, and calleth it his commandment, saying I have powre to lay downe my life, and I have powre to take it again, this commandment have I received of my Father, *Ioh. 10. 18.* And of this part of Gods will its most probable he spake, *Ioh. 6. 38. 39.* *I came down from heaven not to doe mine owne will, but the will of him that sent mee, and this is the Fathers will, which hath sent mee, that of all that he hath given mee I should loose none, but should raise it up againe at the last day,* Agreeable to that is said els-where. *As in Adam all die so in Christ shall all be made alive. 1 Cor. 15. 22.* Agreeable to that which he after saith, *The bread which I will give, is my flesh, which I will give for the life of the world, Ioh. 6. 51.* And this to be heere ment appears. I. In that this said, *Vers. 38. 39.* Is made the ground of his faithfulness, and powre, for that he said before, *Vers. 37.* and after, *Vers. 40.* II. In that the phrase is altered, Heere is said, hath given (as intimating to purchase) but in *Vers. 37.* It is said, giveth (as intimating

by the heavenly call ) III. And in that the other part of his will is exprest as distinct, and in other termes, *Vers. 40.* And to manifest his love, and obedience to his Father in this command, in laying downe his life, and offering himself as the sacrifice for the sin of the world, *Ioh. 1. 29.* That the world might know it, when he was in the house, where those that sought to apprehend him could not have come to take him: he said that the world may know, that I love the Father, and as the Father gave mee commandment, even so I doe, arise, let us go hence, *Joh. 14. 31.* And thus have wee the first commandment given to Christ, set forth by his owne testimony.

And for the other commandments; hee saith expressly, *This is the will of him that sent mee, that everyone that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last daye, Ioh. 6. 40.* (intimating, To glory for all shall rise,) and speaking of the Gospel, and the ministration thereof, through which he sendeth forth Spirit to enlighten, and convince; and to bring the convinced to believe, and the believer to partake of eternall life, in which respect the Gospel is a light, and a judge. *Ioh. 12. 46, 47, 48, 49, 50.*

He said, I have not spoken of my selfe, but the Father which sent mee, hee gave mee a commandment what I should say, and what I should speake, and I know that his commandment is life everlasting, whatsoever I speake therefore, even as the Father said unto mee, soe I speake, and so he saith; The Lord God hath given mee the toung of the learned, that I should know how to minister a word in due season, to him that is weary, *Isa. 50. 4.*

In respect of these commands put on Christ, and undertaken to be performed by him, hee is in generall called, The Saviour of the world. *Ioh. 4. 42.* And Gods salvation to the ends of the earth, *Isa. 49. 6.* And in speciall the Saviour of his Body, his people, *Eph. 5. 23. Mat. 1. 21.* And hence also hee is said to be created for the glory of God; and bidden by God, to bring forth the blind people that have eyes, and the deafe that have eares, *Isa. 42. 6, 7. and 43. 7, 8.* And because hee undertooke, and went on in these commandments, by the will, and appointment of the Father, hee is said to enter in the performance of both by the doore, *Ioh. 10. 1, 2, 3. 17, 18.* So that by our Savi-



ours own testimony it appeares, what the Fathers commands concerning him were.

I I I. It farther appeares by the furniture, wherewith hee was fitted to keepe these commands, and so to perform both parts of his Fathers will, in effecting salvation for the world, and eternall salvation in his peculiar people; the Scriptures *Affirming.*

I. That for the first, Hee was sent into the world to bee the Saviour of the world, *1 Ioh. 4. 14. Ioh. 3. 17. 1 Tim. 1. 15.* And had a body given him, that was fit to suffer, *Psal. 40. Heb. 10. 7.* And was made under the law, *Gall. 4. 4. 5.* That soe hee might beare the sinnes of men, and suffer, and offer up himselve in sacrifice for them, *2 Cor. 5. 19, 21.*

I I. That for the second, hee was exalted at Gods right hand, and imeasurably filled with the Holy Ghost, to send forth in the Gospell, to make known the saluation wrought by his death, and in his owne body, and to aply the vertue of his blood, and so to give repentance, and remission of sins, and so to heale, and save, *Isa. 50. 4, 10, and 61. 1, 2, 3, 4, and 42. 1, 8. Psal. 68. 18, 20. Act. 2. 31, 33, and 5. 31, 32.* By which furniture, it appeares, what the commands to him were.

I V. It is yet farther manifest in that these commands appeare to be peculiar too, and for Jesus Christ our Lord, who is the Lord from heaven, a quickening Spirit, *1 Cor. 15. 45. 47.* These commands being such as not only are but ever were, beyond the powre of all creatures, or any meere man to performe, *Ioh. 28. 1. 23.* The law which God at first put in mans hart, and to which by the grace of creation he was bound with all the commands enclued in that law for loving God with all the hart, soul, and strength, and ones neighbour as himself, were suitable, and fit for a living soule, as the first Adam was made, and might have beene kept by him, if he had abode in his integritie, and so sin might have been kept from entring into the world, *Eccles. 7. 29. 1 Cor. 15. 45.* But to take away transgression (when it is come into the world) and to doe it by dying, and rising againe, and so to ransom, and work a redemption with God for transgressors, this is, and alwayes was beyond the powre of any meere man to doe, *Psal. 49. 7. 8.* And so likewise to enlive these ransomed ones lying dead in trespasses, and sins and to

enlighten them, and give in the Holy Spirit to renew, and save them, and fill them with eternal life is beyond the power of all creatures, or any meere man, though converted, *Ioh. 1. 13, and 3, 3, 5, 6, and 6, 44, 45. 2 Cor. 3. 4 5. 6.*

These things are peculiar to him that is the son of God, God man, the saviour, and there is none besides, *Heb. 1. and 2. to the end. Tit. 2. 10. Isa. 45. 21.* Who had a body given him to suffer, and was manifested in this world to take away transgressions, *Heb. 10. 1 Ioh. 3. 5.* And was exalted at his Fathers right hand, and filled with Spirit, to enlighten his ransomed, to preach the Gospell to the poore, to heale the broken harted, and bring his people to life, and glorie, *Isa. 42. 1, 8, and 50, 61, 1, 4.* Whence God in putting these commands upon his owne son Jesus Christ, and on him onlie, is said to have laid help upon one that is mightie, *Psal. 89. 19.*

V. The state, and condition wee were in whom he came to save, doth also evidence, these foremencioned, to be the commandments, that were given to Christ by him, that sent him forth to be our saviour, our needs requiring the same, that he should fulfill these commandments, for though his being righteous in fulfilling the law, to which by the grace of creation wee were all bound, was both needfull, and profitable for us, in that thereby, no need of any part of his ransom, or sacrifice for himself, but all for us, *Heb. 7. 26. 27.* Yet could not all that righteousness of his have made satisfaction for our sins, and overcome our death, and procured life for us, if he had not done this for us, by dying for our sins, and rising for our justification, and so fulfilled that commandment, *Mat. 26. 39. Gall. 2. 21. Rom. 4. 25. Ioh. 10. 18.* Neither by all that his personall righteousness, joyned with the fulfilling of this command if he had not been filled with Spirit to send forth, and should not by that Spirit in the Gospell be fulfilling the other command, in teaching and renewing us, applying that salvation wrought to us, and working salvation in us, could wee be eternally saved, *Isa. 42. 1. 8, and 61, 1, 4, and 54 3. 11. Ioh. 6. 44, 45, and 15, 1, 8.* And thus it appears, what the Fathers commandments concerning Christ are.

II. The second thing to be enquired is, How, or in what manner Jesus Christ kept his Fathers commandments, and that the Scripture shewes.

I. That

I. That he kept and performed the same in , and through an union with his Father in mind , will , and purpose , and so in love to his Father , and to his chosen , and to mankind. *Ioh. 10. 27. 30. Heb. 10. 7, 9, 10. Psal. 40. 7. 8. Ioh. 4. 34.* And so from the law writ in his hart , with delight to doe his will.

I I. That hee so kept , and performed them in the midst of a gain-saying people , and against many temptationes from the devill , and from the world , both Jewes , and Gentiles , and notwithstanding many illrequitealls from his called ones , *Isa. 53. 1, 2, 3, 4. and 65. 2. Mat. 4. 1. 12. Heb. 12. 3.*

I I I. Hee so kept , and performed them constantly , goeing through , and enduring all the labour , payne , and suffering set before him ; till hee entred his rest where hee abideth faithfull , *Isa. 50. 5, 6. and 53. 7. Heb. 12. 2. and 4. 10. 16. Phil. 27. 11.*

I V. He kept , and performed them by the very powre of the devine nature , in and by the stirring , and motion of the Holy Ghost , *Luk. 4. 1, 14. Heb. 9. 14. Rom. 1. 4. and 6. 4, Isa. 11. 1, 2.*

And thus , and in this manner did Jesus keepe his Fathers commands ; Secondly , For the things expressed , they are fully , and plainly affirmed , which should bee to us prooffe sufficient ; yet for better usefulnessse , wee may view them , that wee may the more profitably believe them.

I. The first of them is that Jesus Christ hath kept his Fathers commands , not only those that apertained to his own person , as hee had taken our nature , and had a soule , and body like us , and was made under the law for us , which law hee also perfectly kept , and fulfilled , and so in that respect was altogether without sin , and perfectly righteous , Which is greatly for our benefit , *2 Cor. 5. 21. 1 Pet. 2. 22. and 3. 18. Heb. 7. 26. 27.* But also as that heere specially ment , and which wee are heere especially to heed , he hath kept those commands which the Father gave him , in respect of his office and mediatorship , for which hee so fitted him , and which were so peculiar to him , and needfull for us , that hee should performe , *1 Tim. 2. 4, 5, 6. Heb. 10. 7. 19.* In respect whereof ; hee is also the just one , and faithfull and perfectly righteous in fulfilling them , *1 Ioh. 3. 1.*

2. and 1. 9. And that hee hath kept these commands, is evident.

I. By the plain affirmation of Scripture.

In respect of the first command, that he gave himself a ransom for all men, by the grace of God tasted death for every man, *1 Tim.* 2. 6. *Hcb.* 2. 9. Hee humbled himself, and became obedient to the death even the death of the crosse, *Phil.* 2. 8. Died for our sins, and was buried, and rose againe the third day according to the scriptures, *1 Cor.* 15. 3. 4. In respect of the other command, a testimony in due time, *1 Tim.* 2. 6. Hee is the true light, which lighteth every man that commeth into the world, *Ioh.* 1. 9. He taught in their sinagogues, &c. *Luk.* 4. 14, 15, 22. He taught, and advocated for his disciples, and gave his Fathers words to them, and sent, and sendeth forth Spirit from his Fathers right hand, *Act.* 2. 33. *Eph.* 4. 7, 8, 12. And was, and is faithful to him that appointed him, as a son over his owne house, to edify preserve console, and glorify them *Hcb.* 3. 1, 6. *Isa.* 61. 1. 4.

I I. By his own testimonie, both by words, and deeder, by word, he said, I will give my flesh for the life of the world, I lay downe my life that I might take it againe, this commandment have I received, &c. The Father gave mee a commandment, what I should say, and what I should speake therefore even as the Father said unto mee, so I speake, I have (saith hee to his Father) finished the work which thou gavest mee to doe, I have manifested thy name unto the men whom thou gavest mee, *Ioh.* 6. 51, and 10. 17, and 12, 49. 50, and 17, 4, 6. By deed, he went out of the house, and over the brooke, and into the garden, and offered himself to those that came to apprehended him, and died, and rose, and ascended, and sent forth of the Holy Ghost, &c. *Ioh.* 14. 31, and 18, 1, 4, &c. *Act.* 1, and 2.

I I I. By the testimony of his Father that Jesus is his son, in and with whom hee is well-pleased, bidding all, to looke to him, and heare him, and assureth, that hee is full of Spirit, and will not faile in whatever appertaineth to him to doe, *Mat.* 3. 17, and 17, 5. *Isa.* 42. 1. 8.

I V. By the evidence, and witness of the Holy Ghost, of whom it is said, the Spirit of truth which proceedeth from the Father, hee shall testifie of mee, *Ioh.* 15. 26. And so is the Holy Ghost a witness of these things, whom God hath  
given

given to them that obey him, *Ad. 5. 32.* God also bearing witness, with signes, and wonders, and divers miracles and gifts of the Holy Ghost according to his owne will, *Heb. 2. 4.* Yea the Holy Ghost will so evidence the righteousness of Christ in his perfect keeping of these commands, that he will reprove the world of sin, because they believed not on Christ (that had ransomed them and received Spirit, and sent forth light to bring them to believe) And he will enable such as are turned in his reproofes to believe on Christ, *1 Pet. 1. 21. 22.* And will farther glorify Christ in the hearts of believers, and guide them into all truth, *Ioh. 16. 13. 15.* That they may know him in respect of his faithfulness in these commands, to be all wisdom, righteousness, sanctification and redemption for, and to them, an all life, and good in them, *1 Cor. 1. 30. Coll. 1. 27, and 2, 3, 9, 10, and 3, 11.*

V. By the experiments of those that are taught of God, who in the knowledge, and beliefe of this grace met with in Christ, his keeping these commands for us, have seene, and experimented, that through his obedience and faithfulness in the first command, having offered himselfe in sacrifice, for the sin of the world; It is that the earth is preserved, that life is reprived, that Gods patience, and long-suffering is extended, and that mercies, and bownty are daily renewed, and the foundation of repentance, laid, and the doore of hope, and life opened to them, *Psal. 75. 3. Ad. 17. 28. Rom. 1. 16. With. 2. 4. Lam. 3. 22. 23. 2 Tim. 1. 10. 1 Tim. 4. 10.*

And that through his faithfulness in the other command, making known and aplying by his Spirit the vettue of his blood to them, and working by his Spirit in them it is, that they believe in him, and love him; that they enjoy remission of sins, peace with God, joye in the Holy Ghost, knowledge of their sonship, support in tryalls, refreshing in ordinances, fellowship with God, and brethren, hope of glory, &c. *Rom. 4. 24, 25. and 5. 1, 11. Phil. 1. 29. 1 Pet. 1. 21. 22. Rom. 14. 17, 18. 1 Ioh. 1. 1, 2, 3, 4, 7. Psal. 36. 8. & 65. 4.* So that from their experiments, they can set too their seale that hee is true, *Ioh. 3, 32. 33. Rom. 8. 1, 2, 3, 4.*

VI. By the witness of all those faithfull ministers of the word, that have this gracious testimony inspired to their hart,

hart, who beare record of this Gospel that declareth, this which Christ hath done, and is at his Fathers right hand ready to do, knowing they declare no fable, and that where this is faithfully declared, they are witnesses, and in such witness bearing, Christ sends forth the Holy Ghost, to enlighten, and beare witness to others that they may believe, 2 Cor. 5. 18. 19. Act. 5. 31, 32, and 10. 44. 1 Pet. 1. 12. Mat. 28. 20. 1 Ioh. 1. 4. 6.

So that it clearly, and many wayes appeares that Iesus Christ hath kept his Fathers commandments, this being concluded in that great misterie, 1 Tim. 3. 16.

I I. The second thing expressed is, *that Iesus Christ in keeping his Fathers commandments did abide in his Fathers love, So that.*

I. In keeping these commandments, even while he was made low, and under law for our sakes, and did humble himself to be made pore, and to die for us, yea in all his sufferings he went through, whose love soever he lost, and of whatsoever he was deprived, and whosoever hated, and persecuted him, yet in all his Fathers love, and well-pleasednesse was with him, his delight was in him, his presence with him, and his purpose of glorifying him firme, unmoveable, and inseparable, yea even when the shines and appearances of his love, and delightfull fellowship were withdrawne, and hidden from him, and he for our sakes so far left, as to feele the punishment of our sins, which he suffered, yet even then did the Father love him, yea, and also therefore love him, Heb. 29. Phill. 2. 6, 7, 9, 10. Ioh. 16. 32. end 10. 17.

And in his ministration of the Gospell, and communication of Spirit, and all the operations thereof in the harts of his people, the Father is well-pleased with him, and as he hath accepted his sacrifice, and ransom for the sons of men, so he accepteth all his Spirituall offerings, and operations in the harts of believers, acquainting them with, and drawing, and presenting them before his Father, Isa. 42. 1. 2. 8. Psal. 20. 3. Ioh. 17. 1, 8, and 5, 19, 37. In all loving him.

I I. In keeping these his Fathers commandments, hee himself tooke delight in, and was well-pleased, in, and with his Fathers love, not desiring other loves, favour, riches, pomp, or Kingdome, nor being troubled for being deprived of them, or any of them, having all his satisfying, and content in the love, and well-pleasednesse of his

his Father , alwayes being well-pleased with him , *Ioh.* 4. 32, 34, and 5, 43, 44, and 10. 30. *Psal.* 40. 8. *Ioh.* 14. 31, and 16, 32.

I I I. In all trials that befell him on earth in keeping these commandments , this his Fathers love , and well-pleasednesse with him, and his delight , and satisfying therein found, had its perfect working with him carrying him through all labours , and sufferings , so as he neither drew back from any part of the first command, *Heb.* 12. 2. *Isa.* 50. 5. 6. 7. Nor did nor will faile in the other command to fulfill all righteousnesse, *Isa.* 42. 1. 2. 8.

IV. In all this his so keeping these commands, through all he met on earth , he retained the beliefe, and held fast the confidence he had in his Fathers love , with assurance of being upheld, and in due season to see the travell of his soul, and to be glorified, with the glory he had with his Father before the world was , *Isa.* 50. 5, 6, 7, and 53, 8, 11. *Ioh.* 17. 1. 2. 3. And now being glorified at his Fathers right hand , remaineth there Advocating for , and sending forth Spirit to his people , waiting till all his enemies be made his footstoole , when he will take his great powre, and raigne, being the well-beloved of his Father , *Psal.* 110. 1. *Ioh.* 2. 1. 2. *Eph.* 4. 7. 12. *Rev.* 11. 17. Thus hath Iesus Christ kept these his Fathers great commandments, and abode in his love , which might be of much use to us.

I. To informe us of the great love of Christ to us, that hath undertaken , and performed these so great , needfull , and fit commands to be done by him for us , and of the great love of God in the gift of his son , to fulfill such commandments for us , and so loving , and accepting him in the keeping of them , *Gall.* 2. 20. 1 *Ioh.* 4. 9, 10, and 3, 16. *Rom.* 8. 32, and 5, 6, 11. 2 *Cor.* 3. 18, and 4. 6.

And of the full , and perfect saluation, that is to be found in Iesus Christ , that great saluation hee hath wrought in his owne body for men , and that healthfull , and eternall saluation , which by his Spirit applying the former , hee worketh in those that believe on him , and love him , 1 *Ioh.* 4. 14. 1 *Pet.* 2. 24. *Heb.* 5. 8, 9, and 7, 24, 25.

II. To exort us, to looke to him, and to that hee hath done,

done, and that which apertaines to him to doe; to believe both, and to accept, and receive the one, and to depend on one, and submit to him for and in the other, *Isa. 42. 1. 8. and 45. 22. 23. and 55. 1. 6. Rom. 4. 24, 25. and 5. 1. 6, 11. and 6. to the end.* And soe to love him, and in love to receive, and highly prize this his direction, and promise to follow, and walke in the one, and to depend on, and wayte for the other.

And so wee come to the third thing in this point, which is that hee also affirmed by our Saviour, (that) *As he hath kept his Fathers commands, and abode in his love; so if wee keepe his commandements, wee shal abide in his love,* In which are contained two things clearly set forth. *Viz.*

**F**irst: A sweet, and healthfull direction, how to continue in his love; namely, I. In keeping his commandments. I I. In keeping them, as hee kept his Fathers commandments.

Secondly, A comfortable promise, that so keeping his commands, they shall abide in his love.

First the healthfull direction, hath three things in it to be opened and understood for our better use. fulnesse.

I. The commands of Jesus Christ to believers heere ment, what they are.

I I. The keeping of them, of which hee heere speaketh, what that is.

I I I. The manner of keeping, as he kept his Fathers commands what that is.

I. For the first of these: to know rightly, what the com-



believe commandments of Jesus Christ to believers heere-ment are , di-  
 dependers things may be considered.

*Consider I.*

That there bee commandments of diuerts sorts , mencio-  
 ned in the Scripture , as to instance the chiefe of them,  
 There are :

I. Such commands as by the grace of creation by Christ,  
 and by the grace of redemption, wrought in, and by Christ,  
 in his own body , and the common frutes thereof; all men  
 are bound with all their powers, and in, and by that  
 strength that at any time hath beene given into their natu-  
 rall powres by God, to perform to the utmost, in perfor-  
 mance of which, if noe sayling bee found, they shall have  
 life, but the least sayling therein, if but once, in any part  
 of any one command , doth alwayes leave a man in , and  
 of himself under sinne and death, the wages thereof , and  
 by these commandments, are all men found under the guilt  
 of sinne, and under the powre of curse, and death, even al  
 those that fight against, and run crosse to these commands, &  
 al those also, who doe their utmost to make themselves righ-  
 teous in, and by the keeping of them, *Rom. 2. 12. 14.*  
*and 3. 10. 20. and 6. 23. and 10. 5. Gall. 3. 10. Ioh. 9.*  
*22, 30, 33.* And the trespasses which these commandments  
 doe charge mankind withall, and which through the fall  
 they were necessitated to commit , and left without deui-  
 powre to help themselves were all laid on Jesus Christ, who  
 was manifested to take them away , and to make propitia-  
 tion for the sins of the world, *Isa. 53. 2, 6. 2 Cor. 5. 19.*  
*21. 1 Ioh. 3, 4, 5. and 2. 2. Ioh. 1. 29.* And under this  
 law of commandments was Jesus Christ made for those that  
 were under it, *Gall. 4. 4.* And hee himsele, and hee only  
 did altogether , and alwayes fulfille it, so as it could charge  
 him with no sinne of his own commission, but only with  
 our sins against it, in that hee was made under that law for  
 us, so as al his whole suffering, and sacrifice was for us,  
*1 Pet. 2. 22. 24. and 3. 18. 2 Cor. 5. 21.* And to this law  
 hath he perfectly satisfied, in respect of himselfe in fulfilling  
 it, and in respect of us, in suffering for all it can charge us  
 with , that so through his death for us, we might be dead  
 to it , *2 Cor. 5. 14. Rom. 6. 10 11. and 7. 4.* And by  
 his death, and resurrection spiritually evidenced , and ap-  
 plied

plied to us, bee in believing freed from the bondage of it. *Gall. 4. 4, 5. and 3. 25. 26. & 5. 1.* So that such commands in respect of such a bond is not heere ment.

I I. Such commands, as are beyond all the reach, and powre that is, or ever was in any creatures: and these are To make satisfaction for sins entred, and to take them out of the way; and to abollish death, and to procure favour, and life againe with God for mankind: And also, by Spirit, to make knowne this saluation wrought, and to communicate the same to such as embracing this knowledge, doe therethrough believe, and so to enlive, and sanctifie them therewith, and therein, working saluation in them, and communicating eternall life to them, which commandments are before shewne what they are; and how they belong only to Iesus Christ our Lord the mediator betweene God, and men, who is found faithfull, and perfect in performance thereof; and by fullfilling the one, hath wrought saluation with God for men, and in fullfilling the other offereth saluation to men, and communicateth eternall Saluation to those that believe in him, as is before declared, nor is there any creature in, and by whom the fullfilling these commands can be found, that beeing peculiar to Iesus Christ our Lord, *Ioh. 28. 1, 23. Psal. 40. 6, 10. and 49. 7. 8. Isa. 49. 6, 9. and 50. 2, 9. Heb. 10. 1, 10.* So that these commands are not heere ment.

I I I. Such commandements as are given by Iesus Christ, the fullfiller of these former commandements unto those, who by his Spirit through the Gospell are drawne to believe on him, into whose hart by the same Spirit, he putteth those commandments, *Heb. 8. 2, 6, 10. Ier. 31. 33.* Which commandements are not such, or so given, as to bind us to worke our righteousness, in and by our owne observances, and performances by our owne strength, or such as we had once in Adam, or by his devine providence have in our naturall powres, as the former law did, under which by nature we were, and under which he was made for us; such commandements so given, are to us-ward beeing fallen, heavy, and burthensome, neither can wee have life in our observance of that law, but his commandments bee not grievous, but easie, sweete, and affording-light and life in the observance. *Rom. 8. 2. 3. 4. Phil. 3. 3, 9. Gall. 2. 21. and 3. 5, 10, 25. and 4. and 5. 18. Ioh. 1. 14.*

16. 17. *Rom.* 3. 27. *Matt.* 11. 27. 28. 1 *Ioh.* 5. 3. *Gall.* 6. 8.

Nor are these commandements of Jesus Christ to his disciples, such, or so given, as those which have already been shewne to be put upon Jesus Christ himself, and peculiar to him, *Psal.* 40. 6. *Isa.* 50. to the end, 1 *Cor.* 1. 12. 2. *Cor.* 3. 3, 17, 18. But they are such commandements, and so given, as that they come from Jesus Christ our saviour, in the declaration of the saluation, wrought in, and by his owne person with God for men, in fulfilling the first commandement he received of his Father, and the saluation, which by Spirit applying the former, he worketh in men to God, in fulfilling the other commandement he received of the Father when he helpeth any to believe, in which believing, he putteth these commandements into their hart, *Ioh.* 6. 38, 40, and 17, 6, 8. 2 *Cor.* 3. 3. 17, 18. *Ier.* 31. 33. *Heb.* 8. 6. 10. Which commandements are to believe on him, and to love one another, which by this first consideration appeares to bee the commandements of Christ to his disciples, and those heere ment, 1 *Pet.* 1. 2. 8. 18. 19, 20, 21, 22.

### Consider. II.

That the commandements of Christ to his disciples, are such, commands as are, I. Contained, and expressed in the Gospell, II. Put with the Gospell by the Spirit of Christ into the hart of believers. III. And do naturally, and aptly spring up in the beliefe of the Gospell.

I. The commands of Christ to his disciples are contained, and exprest in the Gospell, the Gospell fully declaring the mind of Christ not only in declaration of that good he hath wrought for us and that which hee is able, and ready to worke in us, and to confer on us, but that also which hee requireth of us, that wee may receive him, and be followers of him, *Mar.* 1. 14. 15. *Mat.* 13. 38, 40, and 20, 27, 35, and 26, 18. 2 *Cor.* 5. 19. 20. Whence the Gospell also is called the commandement, 2 *Ioh.* 4. 5. 1 *Ioh.* 2. 7. 2 *Pet.* 2. 21. *Rom.* 16. 26. And the law of Christ the law of faith, the law of righteousness, the law of the Spirit of life, and the law of libertie, *Gall.* 6. 2. *Rom.* 3. 27, and 3, 31, 32, and 8. 2. *Iam.* 1. 12. And the so receiving the Gospell,

Gospell, as there-through to believe on Jesus Christ, and love our brother, and yeeld to and walk in that faith, and love, is called obedience, of the doctrine of faith, of Christ, *Rom.* 6. 17, and 16, 19, 26. *Heb.* 2. 5. 9. And all not so receiving the Gospell where it comes, are said not to obey the Gospell the word, the truth, 2 *Thess.* 1. 8. 1 *Pet.* 4. 17, and 3, 1. *Gall.* 3. 1. The Gospell of Christ is a full, and perfect doctrine, and stands need of no other law for precepts to direct, and leade such as come into Christ having in it self, not only generall, but particular precepts, even for every branch of al that which the grace of God requireth of believers, as to give some instances precepts for repentance, *Mat.* 3. 2. *Mar.* 1. 15. *Act.* 17. 30. For submission to Christ and receiving his reproofe, and forsaking all wee have for his sake, *Lam.* 4. 6. 7. *Pro.* 1. 23. *Mat.* 16. 24, 25, 26. For believing whatever his Gospell reporteth, *Ioh.* 12. 36. *Mar.* 1. 15. For approbation of, and resting on him, *Pro.* 4. 8. *Isa.* 30. 7. 15. For hearing, and attending to the sayings of Christ, *Pro.* 8. 10. *Mat.* 17. 5. For looking to Jesus Christ for beginning, and finishing in us all that belongs to life, and godlinesse, *Isa.* 45. 22. *Heb.* 12. 2. For loving the Lord, *Psal.* 31. 23. And therein, and so for child like affectiones to God, *Mal.* 1. 6. For brotherly affectiones to believers, 1 *Pet.* 4. 8. For compassion and meeknesse to such as are ignorant, and out of the way, *Mat.* 5. 44. Aslikewise, for being feare-lesse, and strong in the way, *Isa.* 8. 12. 13. and 41. 14. 1 *Cor.* 16. 13. For being patient, *Lam.* 5. 7. For being sincere, *Tit.* 2. 7. For being fervent in Spirit serving the Lord, *Rom.* 12. 11. And so alwayes, and in all, to have God, and Jesus Christ only for our God, and Lord, 1 *Cor.* 8. 6. 1 *Ioh.* 5. 20. 21. To worship him in Spirit, and truth, *Ioh.* 4. 24. To seeke to glorify his name in all things, 1 *Cor.* 10. 31. To delight in keeping sabboth with him, *Isa.* 58. 13. 14. *Heb.* 4. 10. 11. And with his, *Heb.* 10. 25. To yeeld our neighbour that preheminence and respect God hath given him, in our love, care, and service, and so to honour our parents, and not to hurt (but preserve) the life chastity, wealth, and good name of any one, in desire word, and deed, 1 *Tim.* 1. 6. *Eph.* 5. 20, 30, and 6. *Coll.* 3. 5. 10. 1. *Thess.* 5. 15. And many such like precepts, and more over precepts, for to delight ones self in God, and rejoyce in Christ Iesus,

*Pfal.* 37. 4. *Phil.* 4. 4. To pray, and give thanks in the name of Christ Iesus, *Joh.* 16. 24. 26. *1 Thef.* 5. 17. 19. To love one another, even as Christ Iesus hath loved us, and to walk in that love, *Eph.* 5. 1. 2. *1 Joh.* 4. 11. And so to beare each others infirmities, and burthens seeking each others good, and preferring them in love before our selves, *Rom.* 15. 1. 3. *Gall.* 6. 2. *Phil.* 2. 4. 5. *Rom.* 12. 10. To hold forth the word of life by an Holy confession, and unblameable conversation before all men, *Mat.* 10. 28. *Phil.* 2. 16. To edify one another in our Holy faith and to preserve in, and stir up each other to love, and good works, *1 Thef.* 5. 11. 14. *Ind.* 20. 21. *Heb.* 10. 24. To yeeld up all our members to God, to fulfill all these sayings, and motiones of his Spirit, *Rom.* 12. 1. 2. *Phil.* 2. 1. 2. 6. *Gall.* 5. 24. *1 Thef.* 5. 19. To beare the reproach of Christ with patience, and faithfulnessse to the death, *Heb.* 13. 13. *Rev.* 2. 10. And to waite for the comming of Christ, &c. *2 Pet.* 3. 12. All these, and such like precepts, leading us to yeeld up our selves, as servants to Christ and in, and for him to his people, doing all things to Christ that are contained, and expressed in the Gospell, *Col.* 3. 17. 23. And yet also so expressed, as in the Gospell appeares.

I. That these particular precepts, are not in respect of the obligation, such, or so given, as the law of works enjoineth, that is, to fulfill them by our wisdom, and in our owne strength, *Rom.* 8. 3. and 10. 5. Or to make our selves righteous before God, in and by the keeping of them, *Gall.* 2. 21. *Rom.* 10. 3. Or to get Christ and his righteousness, or life, or the enheritance by our keeping of them, *Rom.* 9. 16. 31. 32. *Gall.* 3. 13. 21. *Rom.* 11. 6. and 4. 1. 2. But in the declaration of the salvation so wrought by Christ, and the righteousness, and life to be found in him, to shew what is suitable walking therein, and thereto, and what his mind is concerning such as believe, for working in them, and leading of them, that so believing him our righteousness, wee might looke to him, and depend on him to work all this in us, and for us, so leading us in his strength to performe them all, *Tir.* 2. 11. 14. *1 Thef.* 4. 1. 2. 3. *1 Joh.* 3. 16. and 4. 9, 10, 11, 12. *1 Thef.* 5. 23. 24. *Isa.* 26. 12. *Psal.* 138. 8.

II. That the way to performe these particular precepts is not by a first setting our eyes on them, and so striving to doe

them, because we ought to do them, and that wee may do that wee ought to do, *1 Sam.* 2. 9. *Iosh.* 24. 19. *Deut.* 3. 29. *Zach.* 4. 6. 7. *Psa.* 3. 6. 7. But first to looke to that which Iesus Christ hath done, and suffered for us, and that he hath promised to us, that there-through, believing in him wee may love him, and one another, and so walke in that faith, and love, wherein all contained in those particular precepts, will be effected in us, his Spirit leading us to the same, *1 Cor.* 15. 1, 2, 3, 4. *Joh.* 7. 38. 39. *2 Cor.* 3. 17. 18. *Rom.* 8. 2. 14. *Gall.* 5. 16. 18. So that faith, and love appeare by this to be the commandement heere ment, being so contained, and expressed in the Gospell yea as the summe of all the patterne of whole some words therein, *2 Tim.* 1. 13. Yet is not this expression enough, unlesse wee take in the next, namely that the commandements of Christ to his disciples as they are contained, and expressed in the Gospell. Soe.

I I. They are put with the Gospell by the Spirit into the harts of believers, *Ier.* 31. 33. *Heb.* 8. 10. First it is to be noted, that when God calleth men to Christ by the Gospell, and doth by his Spirit enlighten their harts, in the knowledge of his infinit grace in Christ so as hee in glorifying Christ, and the word of his grace to them causeth them to admire, and glorifie Christ, and the word of grace, and draweth them to Christ, that they run to him, and hee meeteth, and receiveth them, then doth Iesus Christ not only manifest by Spirit with supper naturall light, and Spirituall evidencie, and demonstration his love, and his Fathers love, and gracious mind, and so the truth and goodnesse of his Gospell, or word of grace, but also by a Spirituall inspiration enfusion, and devine powre doth enter his grace, and gracious word into their hart, so as he causeth them to understand, believe, and love it, and so to receive it, that it takes place, and seates it self in their hart, *AB.* 2. 39. *Isa.* 55. 5. 6. *Joh.* 6. 37. 45. *Mat.* 16. 16, 17. *Heb.* 10. 32. *AB.* 13. 48. *Joh.* 1. 11, 12, 13, and 17, 2, 3. *1 Cor.* 2. 4. 5, 14, 15, 16. *2 Cor.* 3. 3, 18, and 4. 6. *Psa.* 36. 9, and 119, 130. Whence this word is called also, the ingrafted word able to save, *Iam.* 1. 21. And said to bee put in them, *2 Cor.* 5. 19. And received of them, *1 Thes.* 2. 13. And to bee in them, *Joh.* 15. Now when Iesus Christ doth thus put his word into a believing hart, he doth also thereby

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effect, and give a new hart and in that new hart doth Jesus Christ put, or write his commandements, *2 Cor. 3. 3. Heb. 8. 6. 10.* Causing, and enabling them in, and through their beliefe, and receite of the word of grace, and so of that which Christ hath done for them, when they were his enemies, and hath in the heavenly call done in them, and is now able, and ready to do for them, being called to believe, and depend on him for saving them by his life, and communicating eternall life to them, *Rom. 5. 1. 10. 1 Ioh. 3. 24. 25. 1 Pet. 1. 21.* And so to worke in them, and for them, all that which in the precepts of the Gospell is required of them, *Ysa. 26. 12. Psal. 138. 8, 1 Cor. 1. 8. 9. 1 Thes. 5. 24.* And to conferre on them all that which in the promises of the Gospell is set before them, *Rom. 4. 20, 24. 1 Tim. 1. 12.* And this faith, or believing, and dependance on him, for all this is the first and great commandement, put by Christ into the hart of the believer, *Phil. 1. 29. 1 Pet. 1. 21.* And in this beliefe in Iesus is contained, and by his Spirit given, and effected, and in the believing hart in some measure experimented, the springing up of all before-said. Viz.

Repentance, in change of the mind, estimate, and thoughts of God an himselfe, of sinne, and of righteousness, with griefe for his misconcepcionnes, and miscarriages, and a turning the hart to Christ, and to God in Christ, beeing the first stepp in believing in Christ, *Luk. 24. 47. Mat. 5. 31. With 10. 43. and 26. 18, 20. Mat. 21. 32. and 9. 3.*

Submission to Christ in receiving his reproofe, and letting all goe that hee reproveth, and discovereth vile, and vaine, and yeilding to him for life, and guidance, *Rom. 10. 3, 10. Phil. 3. 3, 7, 8. Eph. 5. 24. 2 Cor. 10. 4. 5.*

Believing Iesus to bee the Christ, and the truth of Gods report concerning Christ, and his love in giving him, and his promises to him, and all believing in him, *Ioh. 4. 10, 12. and 8. 24. and 10. 31.*

Inward approbation of Iesus Christ, and that discovered in him, and done, and to bee done by him, with rest, and quietnesse of hart therein, as in that which is enough. *Phil. 3. 3. 8. and Psal. 16. 6. 7.*

Harkening to Christ in attending to his sayings, and waiting.

ring for, and yeilding to his teachings. *Psal.* 85, 8. and 119. 33.

Looking to him for the beginning, and finishing of all that belongs to life, and Godlinesse, *Isa.* 8. 16. 17. *Mich.* 7. 7.

Inward, and hartly love to the Lord Jesus Christ, and to God in him. *Isa.* 6. 4. With *1 Cor.* 2. 9. *1 Pet.* 1. 8.

Which love springing from the love of God, shew abroad in the hart, doth encline the hart with childlike affectiones to God, *1 Ioh.* 4. 14. *Ier.* 3. 19. *Psal.* 116. 1. And with unfeined delight in, and love of brethren. *1 Pet.* 1. 22. And love of compassion, and mercy to men, *2 Cor.* 5. 14. And soe hath Christ put in the hart of the believer, the love of our brother, *1 Ioh.* 4. 21. Which is his second commandment, and like the first, in that as the first receiveth; soe this worketh forth all righteousnesse; So as

I. This faith, and love doth qualify the hart, faith, working by love, *Gall.* 5. 6. And so make the hart of the believer fit for all inclinationes labours, and services of love, in that it makes it, strong to endure and go through all the sufferings of it, *Cant.* 8. 6. 7. Patient to endure that which is to be undergone, and for gone for it, *1 Cor.* 13. 4. 8.

Sinceere, in seeking none of a mans owne ends, but only the beloved, and so preserves from stumbling, *Phil.* 1. 9. 10. 11. Fervent to accomplish that wherein it may testify love to the beloved, *Psal.* 116. 12. Constant in all things that love leadeth too, or through, *1 Ioh.* 2. 10. Yea, and likewise, II. This love, through, or by which faith worketh, doth move, and spring up freely in the hart, inclinationes, and motiones to as much, as the law of works, of it were in its force could compell, or enjoyne too, as, to have God for our God for ever, *Zach.* 13. 9. To worship him in Spirit, and truth, *Psal.* 95. 6. To glorify his great name, *Phil.* 1. 20. To delight in keeping sabbath with him, and his, *Psal.* 27. 1. 4. To give our neighbour that preheminence God hath given him, in our service, and care, and so to seeke to preserve his life, dignity chastity, estate, and name, and to fly the lust of having any thing from him that is his, *Rom.* 12. 10, and 13, 8, 9, 10. Yea farther.

III. This love flowing in this faith, doth move, and leade to things higher, and more excellent then the law could have led too as namely.



To long after, and delight, and have all our well-pleasednesse in Iesus Christ in whom God hath his, and so to be beholding his glory, and drinking in of the fulnesse that is in him, *Psal.* 73. 25, 26, and 84, 1, 2, and 27, 1, 4. *Cont.* 1, 2, 3, and 2, 3, 5. To love our bretheren as Christ hath loved us, *1 Ioh.* 3. 16. and 5. 1. And in this faith, and love, to glorify Christ and the word of his grace, *Phil.* 1. 17, 20, 21, 27. To edify our bretheren in faith, and love, *1 Cor.* 8. 1. and 13, to the end. To hold forth the word of life, *Eph.* 6. 19. And all in faithfulness without loving our lives unto death, *Rev.* 12. 11. 17. Yea, and to say farther.

III. This love (by which faith worketh) stirreth, and worketh effectually in these motions for fulfilling the same, in yeelding up ones self to the Lord as his, and al the members as his servants, to walk in, and according to this love, *Psal.* 119. 125, and 106, 9, 10, 19. And thus also in love of, longing, and waiting for the appearing, and coming of our Lord Iesus Christ, *1 Tim.* 4. 8. *Rev.* 22. 17. 20.

And thus in scripture it appears that all particular precepts are found, and performed in believing in Christ, and loving one another, and so how Christ hath put with the Gospell his commands in the hart of believers, and though the degree, or measure heerof be different, and in some very small, yet in some degree, or other may every believer that hath attained to walk in faith, and love seale this truth by experience, *Ioh.* 7. 37, 38, 39, and 3. 33. *Rom.* 8. 1, 2. *1 Ioh.* 2. 8. And yet that there be no mistake the next expression is to be added.

III. That the commandements of Christ to his disciples are such, as do naturally and aptly spring up in the beliefe of the Gospell, *Ioh.* 6. 28, 29, 40, 47, and 5, 37, 38. *Eph.* 1. 19. *1 Thess.* 2. 13. The Gospell declares Iesus Christ to be the son of God, and saviour of the world, the head, husband, high-priest, Prophet and King of his church, *Mat.* 2. 37. and 8, 37, and 9, 22. *Ioh.* 4. 42. *Eph.* 5. 25. *Heb.* 5. and 7. *Rom.* 1. 3. 4. And that he hath come in the flesh and died for our sins, and rose for our justification, and so wrought reconciliation, and saluation for mankind with God, *Rom.* 4. 25. *1 Cor.* 15. 3. 4. *2 Cor.* 5. 19. *1 Tim.* 2. 4. 6. And that he is exalted at Gods right hand, and filled with grace, powre, authority, and Spirit, to offer

salvation to men , *Act. 5. 31, 32. 2 Cor. 5. 20.* And to work it in such as believe, *Ioh. 1. 12, 16.* And to condemne such as refuse , and rebell against him, *Rom. 14. 9. 11.* And in this declaration the Gospell also declareth the imence love of God to mankind in the gift of his son , to be the saviour of the world , that whosoever believeth in him might not perish , but have everlasting life , *1 Ioh. 4. 14. Ioh. 3. 16. 17.* The well-pleasednesse God hath taken in , and with his son , and that he hath done is , and doth, *Mat. 3. 17, and 17. 5.* The propitiation hee is for the sins of the world , and the advocacy he maketh for believers , *Ioh. 1. 29. 1 Ioh. 2. 1. 2. Heb. 9. 24.* The peculiar love of God to Christ , and to all those that believe in Christ , *Ioh. 5. 20. Psal. 33. 13. 19.* And what Christ is to , and for them , and what he will work in them , and bestow on them , *1 Cor. 1. 30. Ioh. 1. 12, 16, and 6. 27.* And all this is in the Gospell , and by the ministers thereof , and by the Spirit set forth as the foundation , and ground of the heavenly call , enviting to Christ, *Isa. 55. 1. 6.* And whosoever is by the Holy Spirit enlightened to understand , and enabled to believe al this , with his hart , being convinced and drawne , thereby to Christ, *Ioh. 3. 37, 42, and 6. 44, 45. Pro. 1. 23. Isa. 61. 1. 2. 3.* The Spirit doth farther enter the hart theading abroad this so great , and rich love of God therein , so as there doth from this grace naturally , and aptly spring up , in the thus believing hart from this grace believed. A beliefe and dependance on Jesus Christ for eternall life , and all that appertaines thereto , *Rom. 5. 1, 5, 6, 10, 11. 1 Ioh. 2. 24. 25.* And also , an unfeyned love of our brother, *2 Cor. 5. 14. 1 Ioh. 4. 21. 1 Pet. 1. 22.* From both which commands writ in the hart aptly springs up all contained in the particular precepts of the Gospell , as is before shewne, *Ioh. 4. 13, and 7. 38, 39.* And walking in this faith , and love , in minding the precepts , and veiw of the opportunities , the motiones , to go according to the mind of Christ will aptly spring up , so as one may go one serving in newnesse of Spirit , and not in oldnesse of letter , *Pro. 6. 20, 21, 22, 23. Ioh. 3. 16, 17. Rom. 12. 2, and 7. 6, 25, and 8. 1, 2.* So that from this whole consideration that the commands of Christ to his disciples , are such commands as are contained , and expressed in the Gospell , and put with the Gospell by Christ into the hart of the believer , and do naturally , and aptly spring up,

in the believe of the Gospell , it appeares , *that believing in Iesus Christ and loving our brother are the commands of Christ heere ment.*

### Consider III.

The commandments of Christ to his disciples , are such as are suitable to the commendements himselfe hath performed for them , *Pro. 3. 1. 13. Heb. 3. 8. 9. 1 Cor. 6. 20.* Now hee in fulfilling the commandements hee received of the Father for us , having taken away our sinnes , and dyed our death , and soe purchased us , and wrought salvation for us ; and by his Gospell , and Spirit sent forth having made knowne this salvation to us , and in aplying it evidenced himselfe , to bee our righteousness , and life , and ready , and able eternally to save us . *2 Tim. 1. 10. 1 Ioh. 3. 5. Heb. 5. 9.*

Suitable heerto it is ; that wee abhorring our sinnes , and denying our selves , our wisdom , righteousness , strength , with all that is ours , and all fleshly delights , and confidences , to accept of him for all , and so to believe in , trust too , and depend on him for all grace , righteousness , life , and safety , *1 Cor. 1. 30, 31. Phil. 3. 3. 4. 7, 8, 9. 10. 1 Pet. 1. 13. 14. Gall. 1. 20.* And hee having so loved us , suitable it is , that wee should so love one another , *1 Ioh. 3. 16. Eph. 5. 2.* So that in this consideration , it also appeares *That believing in Iesus Christ , and loving our Brother , are the commandments of Christ heere ment.*

### Consider IV.

The commandments of Christ to his disciples , are such commandements as he hath given into their harts , and cannot , nor are otherwise required to bee kept , then as they are in the hart ; whence believers confesse , that they have received the command from him , *1 Ioh. 4. 21.* And hee is said to write them in their harts . *Heb. 8. 10.* And the commandement is true in him , and in them . *1 Ioh. 2. 8.* The law without was engraven in tables of stone , and writ in leaves ; but the Epistle of Christ , is writ by his Spirit in the hart , *2 Cor. 3. 3. 7.* The law without leaves under sinne , and death , but Christs law within affords life , *2 Cor. 3. 6. 7.*

8, 9, 10. Whence Christ saith, hee that hath my commandments, and keepeth them; hee it is that loveth mee, *Ioh. 14. 21.* In which consideration it appeareth that faith, and love, ( Which all Christs disciples have, *Coll. 1. 4.* and are to keepe and walke in, *Heb. 3. 14.* ) Are the commandments heere ment.

And yet that this may bee moore evident, some proofes heereof may be considered.

*Prooffe I.*

These two commandements of faith, and love, as they are contained in the Gospell, and spring from the Gospel believed, so they contayne the whole summe of the patterne, or forme of healthfull, and sound words, which the Gospell requireth of us, *2 Tim. 1. 14.* And of all that which the Gospell believed, springeth up in the hart, *1 Ioh. 5. 13. Ioh. 20. 31. 1 Ioh. 3. 1. 3. and 4. 19, 21.* Whence the commandment is called, the word of the Gospell it selfe believed, *1 Ioh. 2. 7.* And the Gospell is called the commandment, which in hart believed, that which is said before of Christ, his keeping his Fathers commandements, is by believers found true in him, and that which is said in consideration the second, of faith, and love springing up in the hart, the believers find true in them, because the darknesse is past, and the true light now shineth, *1 Ioh. 2. 8.* And so in respect of the Gospell put in the hart, it is called, the old command, and that which was at first heard, and received from Christ, and which quickeneth, and in respect of its Spirituall entrance, receipte, and abiding, and the faith, and love springing up therefrom, it is called the new commandment, being allwayes greene, and flourishing, so that the believer may thereby bring out of the good treasure of his hart, things new, and old, *Mat. 13. 52.* Which according to all the considerationes, proveth *faith, and love* to bee the commandments heere ment.

*Prooffe II.*

These two commandements of faith, and love are the commandments which God giveth unto, and putteth in the hart of his children, *17. 31. 33. Phill. 2. 29 Eph. 2. 8. 10.*  
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They are the commandements of God the Father when he calleth, and uniteth men to his son Jesus Christ causing them to believe on the name of his son Jesus Christ, and to love one another as his son hath given commandement, 1 *Joh.* 3. 23, and 4. 21. And they are the commandements expressly given by Jesus Christ to all his disciples, when he makes knowne his Father to them, to believe on him for eternall life, *Joh.* 12. 36, and 14. 1. And to love one another as hee hath loved us, *Joh.* 13. 34, and 15. 12. And these are also the very commandements which the Holy Ghost putteth into the hearts of believers, 1 *Per.* 1. 21. 22. 1 *Joh.* 3. 21. 24. So that these two commandements of faith, and love, are evident to be the commandements beere ment.

### Prose. III.

All labouring to attaine, and fulfill in performance, any or all other particular precepts of law, or Gospell, which flowes not from, and is not acted through this believing in the name of Jesus and love of the brethren, whatsoever endeavours, and services they bee, and how, and to what end soever otherwise done, whether.

To please God, and get boldnesse with him, or to get therethrough the righteousnesse of God, and so Christ and faith in him, and love to brethren, or to assure themselves by such attainments, and observances of a peculiar interest in Christ, even all whatsoever so done to comfort themselves therewith, all of it I say, as the scripture shewes.

I. It is but a serving of God according to the oldnesse of the letter and so leaves the doores thereof under sin, and curse and the feare of both, *Rom.* 7. 6, 25, and 8. 2, 7. *Gall.* 3. 10. *Tir.* 1. 9. 10. 19. *Joh.* 3. 5. 6.

II. The doers thereof, do therein, and thereby deprive themselves of, and hold themselves out from enjoyment of Christ and unfeyned faith in him, and love of brethren, *Rom.* 9. 32. and 10. 3. 4. 1. *Sam.* 2. 9. *Zach.* 4. 6. *Psal.* 107. 11. 12. *Ecclez.* 15. 16. and 16. 15.

III. They deceive themselves, and are deceived in all that, which by such observances, and ataynments they judge themselves by, to bee in Christ, and to have peculiar interest in him, and unfeyned faith, and love; so measuring themselves by themselves, and trusting to their own

harts for their testimony, which is folly, *2 Cor.* 10. 7. 12. 18. and 11. 3. 4. 13. *Luk.* 18. 11. 12. *Ier.* 17. 5. 10. *Pro.* 28. 26.

*Whereas*; Those that in the beliefe of the Gospel are emptyed of themselves, and all relyance on any righteousness, wisdom, or strength of their owne, or that is humane, and through the beliefe of the grace reported in the Gospell, brought to believe on the Lord Jesus Christ, for beeing saved by his life, and through that believing to love the Brethren; shall in abiding in his faith, and love, and walking therein, find the motiones to all that is contained in particular precepts, in fit seasons stirring in them, *Ioh.* 7. 37. 38. *Hose* 14. 8. *Gall.* 5. 22. 23. *Rom.* 8. 2, 14. *2 Cor.* 5. 14. As is before shewne in the second consideration, and so yeilding up theretoo, and walking therein.

I. They serve God acceptably, and in newnesse of Spirit, *Rom.* 12; 1, 2, 3, and 7. 6.

II. They are ceasing from their own works, and so accepting, and entering into his rest, *Heb.* 4. 3, 11. *2 Pet.* 1, 5, 11.

III. They yeild forth, a justification, and testimony of the truth, and livenesse of their faith in Christ, and love of brethren, *Iam.* 2, to the end. In which believers are not under the law, but under grace, and so walke after the Spirit, and keepe the commandements of Christ in Faith, and love, which are the commandements here ment. *Gall.* 5. 6, 16, 18, 23.

#### Prooffe IV.

Walking in this faith, and love put in the hart, is before shewne in all the former considerationes, to leade to the right fulfilling of all righteous affectiones, and services required both in the law, and the Gospell, so as whosoever hath these commandements in his hart, and keepeth, and walketh in them, both receiveth all good from God, and yeeldeth forth all exceptable service to him and to brethren, *Ioh.* 14. 21. 23. *Rom.* 5. 1. 5, and 12, 1, 3, and 13, 8, 9, 10. So as this also evidenceth these to be the commandements here ment.

#### Prooffe V.

Those that through beliefe of the grace reported in the Gospell

Gospell do believe in the name of Christ, and in that believe love their brethren and so walke in this faith, and love, have their faith imputed to them for righteousness, and their love accepted, as that which shall be visited with more loves, and through both experiments of grace met with, *Rom. 4. 22, 25, and 5, 1, 5, and 8, 1, 2. 2 Cor. 3, 3, 18. 1oh. 14. 21. 23.* And by the testimonie of God, and Christ himself, they do righteousness, and fulfill the law, and al righteousness, *1 Ioh. 2. 29, and 3, 7, 9. Rom. 13. 8, 9, 10.*

I. They fulfill the end of the law, in accepting Christ for righteousness, and loving their brother, *Rom. 10. 3, 4. Mat. 22. 39, 40.*

II. They obey the Gospell, and word, and doctrine of God, and Iesus Christ our Lord, *Rom. 6. 17. 18. 2 Thess. 1. 8. 10.*

III. They honour obey, and follow God, *Eph. 5. 1. 2.* Even the Father and the son, *Ioh. 5. 23, 37, 46, and 14, 23, and 16, 27.* And the Holy Ghost that commeth from the Father, and the son, and witnesseth of Christ and teacheth, *Ioh. 14. 26, and 15, 26. 1 Ioh. 5. 6, 12. Rom. 8. 14.*

IV. They have eternall life, *1 Ioh. 5. 11, 12. Gall. 6. 8.* And so keepe the commandements that they find them not grievous, but delightfull, *1 Ioh. 2. 3, 10.* So that it every way appeareth, *that faith, and love put in the hart are the commands ment.*

II. For the second thing in this point, what it is to keepe his commandements, it may be answered briefly in two words namelie first to keepe, or retaine them in the very hart, in the mind, will, and affectiones, *Psa. 3. 1, and 4. 21.* And

Secondly, to observe them in the life, in giving up all the members as servants to walke according thereunto, *Psa. 4. 25, 26, 27. Rom. 12. 1, 2. 1 Cor. 6. 20.* But to give a more full, and ample answer, it might be said the keeping his commandements is.

I. To retaine, and hold fast, the Gospell, or word of grace, that hee hath enlightened our harts with, and so put in our harts that he hath begotten faith, and love in our harts thereby let this word dwell in our harts, in the believe, and apprehension of the goodnesse of the report, and of all the reprooves, requirings, and promises of it, let it be kept in the

the love desire, estimate, wherein it was first received, and therethrough Christ in it, exalt it, and tye it about thy hart, and bow the neck too it, and this will watch for us, teach, lead, and counsell, and be a light to us, *Rev.* 3. 3. *Col.* 3. 16. *Psa.* 4. 8, 9, and 6, 20, 21, 22, 23. *Joh.* 15, 5. 7.

I I. To hold fast, and nourish in our harts, that confidence in Christ for life, sanctification, preservation, and guidance, and protection, through all sufferings, and services of love to the enheritance, *Gall.* 5; 5, 6. *Heb.* 3. 6, 14, and 10, 35. And that love member like to brethren, and compassionate to the sons of men, which in putting in his gracious word hee by his Spirit discovering his grace begot in our hart, *Heb.* 13; 1 *Joh.* 3; 18, and 4, 10, 12.

I I I. To suffer the word of grace, and the faith, and love begot thereby to have its perfect worke in us; to putt no stoppage by carnall reasonings too it; but yeild up all our members theretoo, and to all the motiones of the Spirit that spring there-from, and there-through, and according theretoo, *Rom.* 12. 1, 2, 3. *Phil.* 2. 1, 2. *Iam.* 3, 4. To the denying of all fleshly affectiones, and lusts, and the obeying all the fruites of the Spirit, *Gall.* 5. 16, 17, 18, 22, 25. 1 *Thess.* 5. 19.

I V. To doe all wee have to doe in all the sufferings, and services of love in the remembrance of, and according to the word of grace, and in, and with the exercise of the faith, and love begot thereby, *Psal.* 1, 2. *Heb.* 11, and 12. 1, 2. 1 *Joh.* 4. to the end. And so as is before amplyfied in opening what it is to continue in his love, that, and this meeting in one.

V. Seeing it was peculiar to Christ, that in all his walking in this world, hee never sinned, yea if wee consider his humane nature; he had no sin if we consider his life, he did no sin, if wee looke on the law of nature or works, under which wee were borne, and under which hee became for us, hee kept, and fulfilled it all to the ful, if wee look on those commands, and that worke the Father gave him to doe in respect of us, he fully finished it, yea one may say, if wee looke on the commands of faith, and love hee left for us to walke in, hee also hath given us example, and gone before us, and walked without failing in both and if besides his nature personall conversation, and example, and besides his propitiation, wee looke on his ministration of the

Gospell



Gospell, and care for the continuance thereof after his departure, so he was perfectly faithful, and so without sin, and this the scripture sets forth as his peculiar, hee knew no sin, he did no sin, &c. *Ioh. 8; 46. Heb. 7; 26. Ioh. 17. 4. Isa. 50; and 53. Heb. 2; 13. Ioh. 13; 1. Mat. 4; and 10. Ioh. 17; 2 Cor. 5. 21. 1 Pet. 2; 22, 3, 18.* And that every one of us, yea the best of all his servants, while heere on earth offend in many things, *Iam. 3. 2.* Having sin still in nature, *Ioh. 14; 4, and 15, 14.* And also in his life, *Rom. 7; 15. Gall 5; 17.* Against the law of works, *Rom. 3. 19, 20.* Yea, and the Gospell, and so even against the law of grace. In straits about the worke peculiar to Christ, seeking in endeavours to make peace, and give satisfaction by performances, or to doe in ones owne strength, to make up duty, and conscience good, *Rom. 9; 32, and 10, 3; and 7; 15; 24; 25. and 8; 7, 8. Gall 2, and 3.*

Or else in short-comming of that which through grace given wee might in the faith, and love mencioned, or walking therein, to the denyall of the flesh, and yeelding up to the Spirit in all things, *Rom. 7; 15, 25. Gall. 5; 17.* Yea it may bee in failing in particular service, or ministration, yea so certaine it is, that all of us do in some things offend, that who ever saith, either that hee hath no sin, or that he hath not sinned there is no truth in him, and he casteth the lye on God, *Ioh. 1. 8; 10.* Neither can any regenerate man avoid this by saying, personally in themselves they have no sin, or of themselves, they do no sin, but onely, as they are one with their brethren, and reckon themselves after them so they are sinners, and do sin, while any of their brethren have sin, and are found to sin, for in such a sence even so might Jesus Christ himself have said, *Isa. 53; 2. Cor. 5; 21. 1 Pet. 2; 24.* And so may he still be said to suffer affliction, *Mat. 9; 4. Coll. 1; 24. Isa. 61; 9.* And to want of his fulnesse, and perfection, *Eph. 1; 23, and 4, 13.* And yet is this his peculiar, that he knew no sin, nor did sin, being Holy, harmelesse, undefiled separate from sinners, which could not bee, if any could be said to be without sin in this life in such a sence besides himself.

Therefore, there is yet one thing more to be put in, in our keeping his commandements, namely, that as any sin is yet found, either in our nature, or life, either against law of works, or law of grace, in failing either in faith, or love,

love, or walking therein, and yeelding to the Spirit there. through according to grace received.

So wee in the acknowledgement of this his grace, do speedily confesse our sins, and seeke remission, and healing of him, and so in confidence of his goodnesse, and love of brethren. go one still in his way before him, 1 Sam. 12; 20, 22. *Pro.* 28; 13, 14. 1 *Ioh.* 1; 7, 9.

*And in these five particulars is comprehended the keeping of his commands that appertains to us.*

III. For the third thing in this point the manner of keeping his commandments, even as hee kept his Fathers commandments what this also is. *Viz.*

I. That all be done in an one-nesse, and a greement of mind, and will, with the mind, and will of Christ, and God in Christ and so from the motion of the Spirit, and law writ in the hart, 1 *Cor.* 2; 16, 2. *Cor.* 3; 3, 17, 18.

II. Faithfully, in the midst of his house, and among the sons of men, even a perverse people, and in the midst of temptations, from the world, the flesh, and the devill, *Psal.* 101. *Phil.* 1, 27, 30, and 2, 15, 16, 17.

III. Constantly, at all times, and in all things with patience through all labours, and sufferings, till the season of entering his rest be fully given, *Act.* 14; 22. 2 *Tim.* 2; 3, and 3, 11, 12. *Mat.* 10. Which will be but a first fruites heere, *Heb.* 4; 3, 11. And perfectly at their departure hence, *Rev.* 14; 13. And gloriously at his comming againe, for which they looke, and long, *Phil.* 3; 20, 21. 2 *Cor.* 5; 1, 6. 2 *Tim.* 4; 8. *Rev.* 22; 17, 20.

IV. Holding, and excercising faith, and love through all these, 2 *Cor.* 5; 1, 14, 19, &c. For thus it is in all these respects before shewne, that Christ kept his Fathers commandments.

And thus it is shewne, what the commandments and the keeping of them with the manner thereof is: Which may be

#### *Vse I.*

A discovery of the mistake, or scant conceptiones of the truth, of such as in this place by commandements understand noe farther thing, but the precepts of ten-words, engraven in tables of stone, and delivered by Moses to the people, to be first kept by Christ by his Fathers command, and

to be now kept by believers by Christs command, which beeing a law without us, and enjoining to doe, and live, will leave us all under sinne, and death, It beeing impossible for us to have life, and enjoy the righteousness of the law that way, because wee cannot perform the righteousness that apertayneth to us, according to that law, *Rom.* 3; 10; 20. *Gall.* 3; 10. *Rom.* 8; 3; 4; *Phil.* 3; 3; 9. And though it were perfectly performed by Iesus Christ, yet if there had not beene greater commandments that he received of the Father, and performed for us, our faith were but vayne, and wee had beene in our sinnes, and soe in danger of wrath still, *Ioh.* 10; 18; and 12. 31. *Heb.* 9; 22; 26. 1 *Cor.* 15; 14; 17, 18; *Rom.* 3, 25. The ignorance whereof causeth many to establish a righteousness of their owne by setting upon the law, and so submit not to Christ, who is the end of the law for righteousness, *Rom.* 10. 3; 4; In whom nothing a-vayleth, but faith which worketh by love, *Gall.* 5; 6; All which may be clearly, and fully seen, in that which is already said about this buynesse.

## Vse II.

And this also may bee an information of the cause of soe much darknesse, and so many great, and smarting afflictions, that many believers in this life do fall into, namely, because they keepe not the commandments, which Christ hath put in their harts, which are the same the Father by his Spirit, through Christ hath given unto them, which had they attended too, their peace had beene as a river, and their righteousness as the waves of the Sea, *Psal.* 89; 30; 31; 32. *Isa.* 48; 18.

Soe that the cause of such smarting afflictions on them, is not because they were unable to keepe the law of works, or came short thereof, through a necessity by that weaknesse, *Psal.* 103; 10; and 143; 2; Nor yet because they were unable to waike suitable, and answerable to the Gospell, or law of grace, or fell short thereof, through a necessity by that weaknesse, *Psal.* 130; 3, 4. For God requires in this no more then hee hath sowne, *Luk.* 19. 21. 22. But in, and according to the Gospell, accepts of believers the will for the deed, and requires noe more, but according to what they have, and accepteth that even soe of them, *Mat.*

10. 40; 42; 2 Cor. 8; 11; 12. But the cause of such affliction is

I. *Because they have not abiden, and walked in faith, and love*, Soe as by the grace made knowne, and received, they in remembring his gracious word, and exercising faith, and love, and yielding to the Spirit therein, in denying fleshly affectiones, and lusts, and sowing to the frutes and motiones of the Spirit might have done, *Psal.* 78; 5, 11, 41, 42, and 81, 6, 12, and 106, 12, 15. *Gall.* 5; and 6, 8.

II. And because moreover, when through forgetfulnesse, and temptationes they are found so to have sinned, and turned aside, they do not speedily owne the same, and in acknowledgement of the grace of Christ, and their owne ill-requiteals, turne to him, confessing their sins, and judging themselves, and seeking remission, and healing from God through Christ, and so not judging themselves, they are even therefore judged of the Lord in this world, that they may not be condemned with the world, *1 Ioh.* 1; 7, 9, and 2, 1. *Ier.* 6; 15. *2 Cor.* 12; 20, 21. *1 Cor.* 11; 31, 32. And these two causes, meeting in one are the very cause of all smarting correctiones, which are not usually laid on any, til both these meete, unlesse in the first, there be wilfulnesse, and presumption, and then it containes both in one, as in Davids case, *2 Sam.* 12. *Psal.* 19; 12, 13, and 32, 3, 4, and 33. And yet on hartly confession, and turning, much release then also, and yet in all this I limmit not the Holy one, but shew what he hath declared to bee his usuall way, as for Iobs tryall, it was an unusual thing, and so such a probation, as God never excerciseth his with, but when he minds to give a double blessing in the issue, see *Iob first and last*, all which agree well with the promise heere, and al that is said before as the ground of this.

### Vjs. III.

And this also may be a hint of helpfulnesse for discerning, and differencing the motiones of the Spirit of bondage, from the motiones of the Spirit of grace, and adoption.

I. The Spirit of bondage hath its law, and force in, and from the law of works, and soe affords no hope, but according to a mans conformity too; and observance of the law of works, under which a man was first borne, and so dictates

to a man, and moves with , this I ought , and that I ought to do , according to that law , and leaves a man to his owne understanding and strength , to strive after it , without any inward living principle from any devine powre , springing up the motion , and free, and living motion, streaming, with inclination thereto, but only a humane motion, leaving in all that is done , to the trial , censure , and accusation of the law , *Rom.* 2; 14, 15, and 3, 20, and 7, 1, 6, 23, 24, 25, and 8, 1, 2, 15. *Gall.* 3. 10, and 5, 18.

I I. The Spirit of grace, and adoption , hath the Gospel, or royal law of grace, and liberty for its law, where-through it exerciseth its force , *Gall.* 4. 21, 31. *Iam.* 1; 25. *Rom.* 8; 2, 15. And so though the believers looking about them may say, this wee ought, and that wee ought to believe, and do according to the Gospel, 1 *Ioh.* 4; 10, 11. Yet the Spirit of grace dictates, and moves, with a certaine devine powre in the new man , and so springs up the motion from a living principle with in through the believe of the grace in Christ, and the love of Christ and brethren, streaming with a living, and stirring motion , and inclination to that is good , and well-pleasing in the sight of God , *Eph.* 4; 21, 24. *Coll.* 3; 10, 12. *Gall.* 2; 20. 2 *Cor.* 5; 6, 11, 14, 20. *Rom.* 12; 1, 2. So preserving , and guiding the believer , that it leaves him not under law, *Gall.* 5; 16, 18, 22. As may be seen in al that is so largely said about this businesse before.

#### Use. IV.

And this may also be an instruction , how to keepe the commandements of Jesus Christ namely , to tye them about the hart, and the neck, to delight in, and observe them, by remembrance , and keeping in hart the word of grace believed, and received , and by holding fast confidence in Christ, and continuing in brotherly love , and walking in faith , and love and doing a<sup>t</sup> there-through , and yeelding up theretoo, in one mindednesse with Christ from the law within constantly, and acknowledging all failings found with confession, and seeking remission , and healing , and so giving up all the powres to walk with God , as is more fully opened before twice in this discourse, *Pro.* 6; 20. *Coll.* 3; 16. *Heb.* 10; 35, and 13. 1 *Col.* 2; 6. *Phil.* 2; 1, 2, 3, 6. *Rom.* 12. to the end.

## Vse. V.

And this may be an exhortation , and motive , to stir us up to give up our selves, as those that are alive to God, with all readinesse , diligence , and resolutenesse , through the beliefe of the grace of Christ , to keepe these his commandements alwayes , seeing as hath beene shewne , and the words beare forth.

I. It is the mind , and will of Christ that hath so loved us , and performed such commandements for us , in which hee hath bought us , and is become ours , and wee his, *1 Cor. 6. 20. Gall. 2. 20.*

II. Hee hath gone before us , and calleth us after him, and given us to know his voice , and is present with us by his word, and Spirit, *Joh. 10; 3, 4. Mat. 28, 20.*

III. Hee hath opened this pathe, and given us these commandements for our owne benefit, *that wee may abide in his love, and have our joy full, Pro. 9; 12. Joh. 16. 11.*

IV. His commandements are not grievous , but joyous, and all the pathes thereof are pathes of pleasantnesse , and peace , and life to such as find them , *1 Joh. 5. 3. Pra. 3. 16, 17, and 4. 20. 22.*

I. The law , being a law of liberty , and grace, and of the Spirit of life seated in the hart , and so teaching, and leading the believer with peace and freedome, *2 Cor. 3; 3, 17. Rom. 8. 2.*

II. The walking being , in an excercise of faith that receives, and drinks in all good from God, and an excercise of love, that is strong, operative and delightfull, *Joh. 7; 37, 38, 39. Cant. 8. 6, 7, 8.*

Well may they be said to be wayes of pleasantnesse , and peace , and an high-way and a way of Holinesse , which though no unclean person, nor unbeliever can passe over, yet it is for these waye farring ones believers , and they though fooles shall not err therein , *Isa. 35, 8. Oh who would not gladly walk in it.*

V. The gracious promise of so great happinesse heer too, might be added but that is a thing that comes next to be opened by it self, *Psal. 19; 10, 11.* Secondly for the next point in this last branch, and so the last thing to be viewed in this affirmation of our saviour , it is his comfortable promise

to his disciples ; that so keeping his commandements, they shall abide in his love, &c. A gracious, comfortable, and large promise, which that wee may the better understand it there are fowre things to be heeded about it.

I. What that is to which the promise is made to believers.

II. On what, or whome the performance of the promise depends.

III. Who, and what a one hee is that hath so promised.

IV. What the promise it self is, and what it contains.

I. For the first: that to, and according to which the promise is made is the keeping of Christ his commandements in truth, and uprightnesse, according to the grace given, and which wee have received of him, for so are his words, *If yea keepe my commandements, yea shall abide in my love, even as I have kept my Fathers commandements, and abide in his love*, These words even as appeare to point out the assurance, and the example and the similitude, to which our keeping must be conformed, but not tying our keeping to that degree of perfection that was in his keeping there is a perfection of truth, and parts, which as it was in his keeping, so it is required in ours, and that is set downe before, and this is the similitude, and likenesse pointed out in the words. *Even as*

But as for perfection of degree, that was peculiar to him, and his keeping the commandements, as is a little before shewne, and thus not so imposed heere.

*Besides*: Hee hath appointed meanes for those to whom this promise is made; both to grow one to more fruitfulness, and toward perfection, *Ioh. 15; 1, 8.* And helps, to get recovery in failings, to rise againe, and proceed to the enjoyment of this promise, which he would not have done, if the promise had beene only to perfection of degree in the keeping of his commandements, *1 Ioh. 1; 3, 4, 7, 9, and 2, 1, 2.*

More-over, he spakes not this to scare them, or put them to a maze as it would have beene, if he had tyed his promise to the perfection of degree in the keeping his commands, but he expressly saith, he spake this that his joy might bee in them, and that their joy might be full, *Ioh. 15. 11.* And

else where it is said , if there be first a willing mind it is accepted according to what a man hath , and this both in the endeavours , and fruites , 2 Cor. 9; 12. Mat. 10; 40, 41, 42.

So that it is the truth, and manner of keeping according to grace received, too, and according to which the promise is made, so that the weakest believer so giving himself to walk in faith, and love as a foresaid, may have this consolation, and looke for this promise, *Gall. 5. 5.*

I I. For the second, upon whom the performance of this consolation, and promise dependeth, and that is on himself, and the faithfulness, and powre of him that hath promised, *yea shall abide in my love, 1 Thes. 5. 24.* Who hath engaged himself to preserve them, and worke all their works for them, and give life to them, *Ioh. 6; 40, and 14. 19. Isa. 26. 12. Psal. 138. 8.* So as they may depend on him, both to enable them to keepe his commandements; and also to make good this promise to them, and be disappointed in neither, *1 Pet. 2. 6.* And this is very comfortable to the weakest believers, walking in faith, and love.

I I I. For the third thing, who, and what a one hee is, that hath so promised, that is Jesus Christ the Son of God, *Chap. 14. 9. and 15. 1.* I have loved you, and yea shall abide in my love; This is hee, who is the mighty God, and the truth it selfe; that is one in the Father, and the Father in him, who so loved us, that he came down from Heaven, and tooke our nature, and bare our sins, and curse, and offered himself in sacrifice to God to worke redemption, and salvation for us, *Tit. 2. 13, 14. Ioh. 14; 6, 10. 1 Pet. 2. 24. and 3; 18. 1 Tim. 2. 6.* And ascended to heaven, and received Spirit to appeare in Heaven for us, and sent forth Spirit to us to worke salvation in us, *Heb. 9; 24. Psal. 68. 18, 21. Eph. 4; 7, 16.* Unto whom the Father hath given all powre, and authority, *Heb. 8; 1.* Who is full of love to us, and faithfulness for us, *Heb. 3. 1. 6.* So as we may safely depend on him for this promise.

I V. For the fourth thing; What the promise it selfe is, and what it containes; the promise it selfe is, *Yea shall abide in my love; if yea keepe my commandements; yea shall abide in my love; even as I have kept my Fathers commands, and abide in his love.* So that the causing us to abide in his love, is the promise: And it containes three things clearly.

I. The



I. The having us in his peculiar love , not only to love us, but to love us with peculiar, and choyse love , surely, forbearing to smite us, and to cease from all his wrath towards such unworthy ones, as wee were, *Great favour*, and our demeanour well considerd; reason might say, as much as were meete for us to aske of him, *Psal. 85. 3, 4, 5.* But to shew forth his compassionate love in the redemption wrought for mankind, and there through to bring in to receive remission of sins, what abundant grace and favour is this, *Act. 10. 43. Rom. 3. 25. Tit. 3; 4, 5.* But to love us with such peculiar, and delightfull love, as the Father loveth him, this is more abundant, but to have us so in that choyse love of his, as to compasse us with it, that we should be in his bosome, and as the seale in his hart, in all his choyse, delight, will, and purposes, and as the seale on his arme, in all his choyse workings, and all for good to us; Oh what hart can desire more, or be able to desire so much, *Cam. 8. 6, 7, 9.* It exceeds the desires of the hart; *And yet is this contained in this promise.*

II. The abiding in this love, surely one dayes enjoyment of this love were better then a thousand dayes enjoyment of all the loves, and contentments this world can afford, yea the deprivation of all these loves and contents a thousand dayes might be fully satisfied for with one dayes enjoyment of this his peculiar love, *Psal. 84; 6, 10.* Yea surely a sight, and tast heerof will take, and ravish with sweetnesse the soule that seeth, and tasteth this peculiar love, *2 Sam. 7. 18, 19, 20. Cant. 1; 2, 3.* But to dwell, and abide, and have ones habitation in it, who can expresse it, *Psal. 91; 1, 2, &c.* Or be able with the eye of his hart unless much strengthened by the Holy Ghost to view it, yea even then also it will be viewed incomprehensible, *Eph. 1; 17, 20, and 3, 14, 19.*

And yet is this the love contained in this promise.

III. The flowing and encreasing of this love upon us, and the encreasing of strength in us to view, and enjoy it more, and more, till wee come to the harvest and fulnesse of it, *Psal. 84; 7, 11, 12.* If the first frutes be so sweete, what is the harvest, if a glimpse overcame Peter, that it made him forget, wife children, friends, and all earthy contents, and himself, for all other loves, and farther favours, that he would have chosen to have dwelt in that, *Mat. 17; 3, 4.* If

a taſt ſo ſweet and ſatisfying; Oh what is it then to be oft viſited with it, and the manifeſtationes of it, and to be cloath- ed, and filled with it to eate, and drink it, and to feed, and be feed, and feaſted with it yea glorified in , and with it for ever, *Ioh. 14; 21, 23. 1 Ioh. 3; 2.* And yet all this is con- tained in this promiſe, *Thou ſhalt abide in my love, as I abide in my Fathers love*; And ſo my Father loveth you, as hee loveth mee, and I love, as my Father loveth mee, my de- light, and joy in you, and your joy full.

Oh how comfortable, ſweete, large, and ſure is this pro- miſe, and how graciously ordered for our conſolation, if it had beene made to the perfection of degree, in our keeping of his commandements, wee might have feared our never enjoyment, but being to the truth, and manner of keeping, for which grace is already given us, and he will never be wanting, it is exceeding comfortable for us.

If the performance of this promiſe had depended on our ſtrength, and faithfulneſſe, wee might have beene in conti- nuall doubt of failing, and miſſing it, but he having provid- ed help for our weakneſſe, and put the performance upon his owne powre, truth, and faithfulneſſe, there is no cauſe of doubt in him.

If according to his work in old time, he had only ſent this promiſe to us by ſome of his ſervants, it ought to have been believed, but yet in ſome temptation, wee might happily have doubted, and ſaid in haſt al men are liars, but coming forth of his owne mouth, who can doubt the truth of it, it it had been but of his general, and compaſſionate love, wee might have feared want of fulneſſe, or our dropping out of it, but being of his peculiar love, and ſuch, and ſo ever- laſting love, what more ſafe, or what can be more deſired, *the promiſe is therefore very precious, and comfortable.*

*Vſe.*

And this may be a double exhortation, and motive to us all that believe in Chriſt.

I. To behold with what manner of love God, and Chriſt hath loved us, Oh how free is his love, there beeing nothing in us, nor in thoſe of whom wee came, nothing done by us, or to bee expected that wee could after doe to him, but for his owne ſake, and in his owne good pleaſure hee ſo freely

freely loved us, *Deut.* 9, 4, 5. Oh how costly to him is this love, hee payd the price for us, and bought us with his precious blood, *Gall.* 2; 20. Oh how admirable, and unparallelled is this love; hee did this for us when wee were his enemies, *Rom.* 5; 8, 10. Oh how strong, and unsayling, hee overcame us when wee were rebels to him, *Tit.* 3, 3, 4. Oh how honourable, fatherly, brotherly, to make us sons of God, and brethren to Christ, and estate us in all his own things, yea how abundant, and glorious, and everlasting, having assured us of more then wee are able to understand, but only thus farre, that when he appeares, wee shall see him as hee is, and bee like him, yea how comfortable, that he now makes this known to us, and assures our abiding in it, to the harvest, and then to bee glorified in it, *1 Ioh.* 3. 1, 2. Oh let us consider, attend too, admire this his so great love to us, and listen, and yeild to his discoveries, when called; that wee may asend to the Heavens in our Spirits, and there delight our selves in his loves, and beeing refreshed therewith, *Cont.* 4. 6. 8. *Coll.* 3. 1. 2. Let our affectiones bee set thercon, as our riches, and treasure, and from thence againe, let us reflect on his promise, and see how his love is testified for those that trust in him, and love him, and their brethren, and that walke in that faith, and love, *Psal.* 125. *Pra.* 8. 17, 21. *1 Ioh.* 4. 7. 10. Till our harts be overcome therewith, and wee constrayned to say: Oh how great is thy goodnesse which thou hast laid up for them that feare thee; which thou hast for them that trust in thee before the sons of men, *Psal.* 31; 19. 20. Eye hath not seene, nor eare heard, nor hath entred into the hart of man, the things which God hath prepared for them that love him; but God hath revealed them to us by his Spirit, *1 Cor.* 2. 9, 10. And behold how good, and how pleasant a thing it is for brethren to dwell together in unity, *Psal.* 133. That so we may even long for his comming again, in which all shall be fully enjoyed by us.

II. To love his commandements, and bee dilligent in keeping of them, surely this his gracious promise of so abundant love, and as wee keepe his commands (which are not grievous) of abiding therein, it may beeing believed be to us, as a cord from Heaven drawing us, and an encouragement in our hart, stirring us to love of his commandements, and dilligence in keeping them, the promise to the keeping

of them, beeing in generall, so great, and precious, as hath been shewne; that it may bee truly said, in keeping of them there is great reward, *Psal.* 19. 10, 11. And if we view the particulars, the same will appeare.

I. The keeping of the word of grace put in the hart, and believed through which these commands of faith in Christ, and love of brethren were begotten, and whence they spring, beeing through the ministration of the Gospell, and the inspiration of the almighty written in the hart; this word remembered, loved, and delighted in, and so tyed to the hart, and submitted too, and so tyed about the neck, great the promise theretoo. For is it not said of this word, it shall lead us when wee goe, (it shall shew us our way, and give us strength to guide us) and when slumbering befalls us, that wee sleepe, or are eased of cares in casting our cares on God, about our own safety; It shall watch for us, and keepe us, and shall bee a light to us, and instruction in the way of life to keepe us from evill, *Pro.* 6. 20, 21, 22, 23, 24. That it is able to save our soules (from falling through ignorance, unbelieve, pride, vaine glory, covetousnesse, uncleannesse, and from the evil of the temptationes of the flesh, devill, or world, and wee shal be blessed in our deed, *1 Cor.* 15; 1, 2, 3, 4. *Iam.* 1. 21, 23. That it is a fruitfulfull, and teaching love, stirring up to fruitfulnessse, even a word of eternall life, *Col.* 3. 16. *Psal.* 1. 2, 3. *Ioh.* 6; 68, and 15, 7. That it will promote us, and bring us to honour, give to our head an ornament of grace, and deliver to us a crowne of glory, *Pro.* 4. 8. 9. Such is the love found in the word of grace inbraced.

II. The faith in him, that is when through believe of the propitiation made by the blood of Christ, and the saluation he hath wrought in his owne body for men, and the great love of God therein manifested, the hart is brought to esteeme basely of it self, and highly of him, and in believe of this grace effected by him, is brought to believe on him, and so on God in him for that eternall life, and all that belongs theretoo, which is in him to give, and work, this being the faith heere-ment that is the first commandment, *Rom.* 3. 24. 25. 26. and 4. 5. 22. 25. and 5. 1. 8. 10. 11.

To which faith, or to them so believing the promises theretoo are very great, as the receite of the remission of all a mans sins, *Ad.* 10. 43. Accessie to the throne of grace, justifi-

justification , and hearing, and answer of all prayers so put forth , *Act. 13. 3. 6. Rom. 5. 1. 2. Mat. 21. 22.* fruitfulnessse, and living springs of Spirit , yea such though dead shall live, and living shall never dye , but shall have victory over lusts, support, and victory in afflictions, and temptations, in a word they shall never bee ashamed of their hope, but have eternall life , *Ioh. 7. 37. 38. 39. and 11. 25. and 14. and 15. &c.*

III. The love to brethren that flowes from his love believed, which is the second command, *Ioh. 13. 34. and 15. 12.* Hath also great promises to it, as that all such love with the fruites thereof, shall be accepted as to himself, and shall be rewarded even to the least fruites thereof , *Mat. 10. 40. 41. 42.* And that God dwelleth with such , and they in him , and are his friends , *1 Ioh. 4. 12. 16. Ioh. 15. 14.* And shall abide in the light , and be watered , and blessed, and filled with love from God , and brethren , *1 Ioh. 2. 11. Ioh. 32. 8.*

IV. Walking in faith, and love begot in the hart through the word of grace and issuing therefrom , hath great promises also, of encrease of light, and strength, and much fruitfulnessse every way before God, *Pro. 8. 12. 18. and 10. 29. 1 Cor. 13, to the end.*

V. Yea even all the fruites of faith , and love in every particular service thereof have promise of acceptance , and blessing , and answer of prayers , *Heb. 6. 10. Gall. 6. 8. 1 Ioh. 3. 22. 23. 24.*

And all comprehended, and summed up in this, *if yea keep my commandments, yea shall abide in my love.*

So that if the love of God , and Christ, towards us bee of any force with us, and desired of us. let it be a load stone to us , and have its perfect work with us , to give up all our members to God, in keeping these commandments of Christ, *Rom. 12. 1. 2. 3. Phil. 2. 1. 2. 3. 4. 5. 6.* And to prize the same above gold, and silver, and all earthly encherishes , *Psal. 119. 72. 111.* And count it as our meate , and drink to be exercised in the services thereof , *Ioh. 23. 12. Ioh. 4. 34.* And to be diligent , and unwearied therein, through what trials soever wee passe for the same, *Gall. 6. 10.* That so wee may take up our content in his love , and in keeping his commandments abide in his love, and so his joy remaine in us , and our joy be fully found and encrease til it

come to fulnesse in the harvest in his visible presence which is the end, and scope of these sayings of our saviours in, *Ioh. 13. 9. 10. As the Father hath loved mee, so have I loved you, continue yea in my love: If yea keepe my commandments, yea shall abide in my love, even as I have kept my Fathers commandments, and abide in his love.*

From which words together in one considered, wee may observe, as a breviary of all that hath beene said, these few lessons therein.

*Obs. I.*

That the choise happinesse heere to be desired, and obtained, and which hath all satisfying fulnesse in it to satisfy Spiritual desires, and that wil also beare through al troubles, and bring to everlasting blessednesse, is to be beloved of the Father, as he loveth Christ, and to be beloved of Christ as the Father loveth him, and this appeares heere plainly by Christ his promising of it, as the choise happinesse to his disciples, and his prayer for them, *Ioh. 17. 21.* And promise to them, *Ioh. 14. 17. 21. 23.* And the prayer of his people for it, *Psal. 106. 4. Cant. 2. 4. 5.* And their profession of it, *Cant. 1. 2. 3. Psal. 30. 5.*

*Obs. II.*

That this peculiar love belongs too, and is to be expected believed, and waited for of the weakest, that through grace believe in Jesus Christ, and love their brethren, and this is evident by our saviours affirmation of it, to his weake disciples, and willing them to continue in it: and the enjoyment of this peculiar love, with promise of establishment in it, and fulnesse in due season, is the portion of all that walk in faith, and love, and this is evident in our saviours saying, *if yea keep my commandments, yea shall abide in my love, &c.*

*Obs. III.*

That it is good, and well-pleasing in the sight of God, and Christ, that all that believe in him, do continue, and abide in this his peculiar love and this is evident both by his charge, *continue you in my love* and his promise, and direction,

tion , if ye keep my commandments, ye shall abide in my love, &c.

IV. *Obs.*

I V. That the meane , or way for believers to continue, and abide in this his peculiar love, is to keepe his commandments, as hee kept his Fathers commandments, though wanting in such perfection of degree in keeping yet in like manner, and this is evident in the direction, and promise in expresse words.

V. *Obs.*

V. That all believers so keeping the commandments of Jesus Christ, shall infallibly continue and abide in this his peculiar love.

And some ground, or reason of these things may be seen in the words also.

I. *Reas.*

I. Our Saviour affirming such love to them, calling them to continue in it, directing them how, and giving the promise to them shewes his will, and giveth ground, and reason to confirm all to them.

II. *Reas.*

II. Our Saviour keeping his Fathers commandments, and thereby first redeeming us, and then giving us life, sheweth both, the Fathers love to us, in giving him such commandments, and Christ his love to us in fulfilling those commands, and giving such sweet commandments to us also, in which himself hath gone before us, doth give us ground, encouragement, and motive, both for believing in him, and loving one another, and for walking in this faith, and love.

III. *Reas.*

III. His manifesting our being reckoned of God after him,

him, and his loving us, as God loves him, and that as hee in keeping his Fathers commands (to procure us life) abode in his Fathers love, so wee keeping his commands in re- ceise, and exercise of the life given us) shall abide in his love; all this is that very thing wee are to believe, which will endeed console, and set us on walking.

#### IV. *Reas.*

IV. This keeping his commandments, is an exercising our selves in his love, and suffering it to have its perfect worke in us, and soe is the very leading in, and way of continuing, and abiding in his love.

All which as it is seene in the words, so it is very usefull as is foreshewn.

##### I. *Vse.*

I. It sheweth just cause of reproofe of, and griefe, and lamentation for many.

I. Such a mistake the marke, either in their concei- tiones, or pursuite of happinesse, seeking it in favour, li- berty, riches, and honours amongst men feeding on ashes.

I I. Such as professe to seeke God, and yet either igno- rant of, or not pressing after this choyse happinesse, but striving for life in their own righteousness, or spending their choyse strength to know that Christ dyed for them, leaving this peculiar love unsought, only to be challenged in a blind conclusion, and consequence.

I I I. Such as having begun to see, and tast this peculiar love, either again through folly withdraw, or complain for want of other loves.

##### II. *Vse.*

II. It is a good admonition to us all, neither to seeke other loves then this of God, and Christ, nor to rest in his love of compassion, without the knowledge, and enjoyment of this peculiar love, but seeke this above all things.

##### III. *Vse.*

III. It is a good motive to al that have seen, and tasted this



this peculiar love in believing, *To continue, and abide ever in it.*

IV. *Vse.*

IV. An exhortation to keepe the commandements of faith, and love, and to walke constantly therein, as is before shewn.

I. *Motive.*

I. *None but such love Christ Jesu sincerely. Joh. 14. 21.*

II. *Motive.*

II. *None but such have assurance of abiding in his peculiar love.*

III. *Motive.*

III. *All such shall assuredly continue in this his peculiar love.*

V. *Vse.*

V. This is a consolation, and encouragement for all that believe in Jesus Christ: and walke in faith, and love to goe one without fainting, in hope, and dilligence, till they come to the end of their hope in the fruition of glorious love.

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# ERRATA.

**P**Ag. 16. lin. 38. for one hinne, read: one in hinne. pag. 29.  
 lin. 7. for with, read which. pag. 22. lin. 23. for servane  
 read servants. lin. 28. for ollso, read also. lin. 35. for father  
 read farther. pag. 23. lin. 30. for Christ, read Christs. pag. 25.  
 lin. 22. blote out, to also. pag. 28. lin. 2. for list, read left.  
 lin. 24. for delight, read delights. pag. 29. lin. 16. for list, read  
 left. pag. 30. lin. 37. for Saviour, read Saviours. pag. 31. lin.  
 4. for Saviour, read Saviours. pag. 33. lin. 3. for apase, read  
 apease. pag. 43. lin. 35. for wel-pleased, read well-pleased-  
 nesse. pag. 44. lin. 14. for doore, read dooer. pag. 45. lin. 22.  
 for infint, read infenit. pag. 52. lin. 18. for horne, read turne.  
 pag. 57. lin. 18. for they, read thy. pag. 58. lin. 28. for both,  
 read doth. pag. 58. lin. 39. for lovinessse, read lovelinessse. pag.  
 59. lin. 6. for thet, read that. lin. 36. for is, read as.